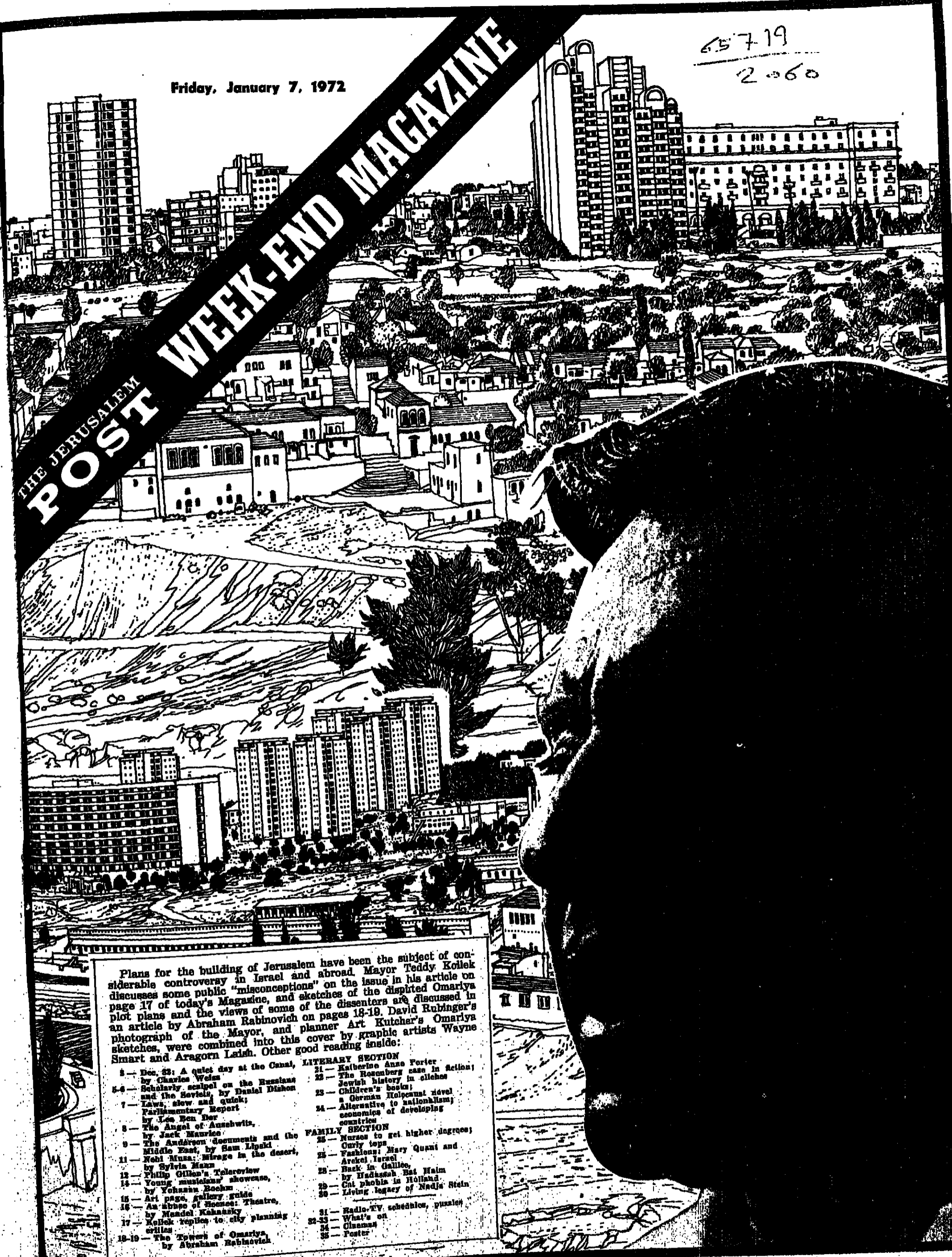


Friday, January 7, 1972

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THE JERUSALEM
POST WEEK-END MAGAZINE



Plans for the building of Jerusalem have been the subject of considerable controversy in Israel and abroad. Mayor Teddy Kollerik discusses some public "misconceptions" on the issue in his article on page 17 of today's Magazine, and sketches of the disputed Omariya plot plans and the views of some of the dissenters are discussed in an article by Abraham Rabinovich on pages 12-13. David Rubinger's photograph of the Mayor, and planner Art Kutoher's Omariya sketches, were combined into this cover by graphic artists Wayne Smart and Aragorn Lash. Other good reading inside:

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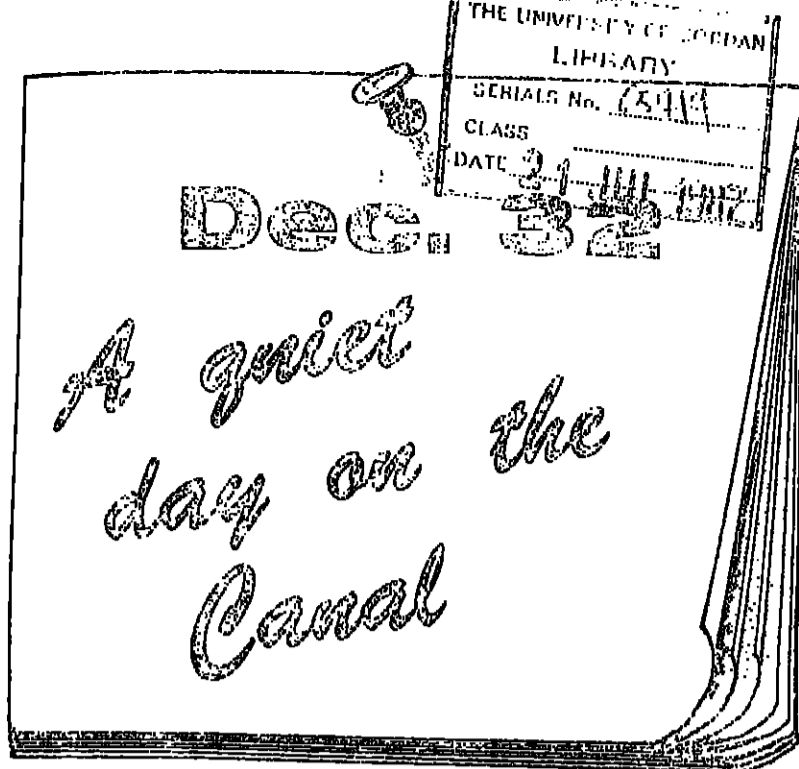
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Text and photos: Charles Weiss

THE year of decision proclaimed by Egyptian President Sadat ended with neither a bang nor a whimper. The most impressive sound heard at the Suez Canal this week was silence. It is the silence of wide open spaces, of a desert. When you talk, you talk quietly, not to break it.

We visited a trontpoint facing Ismailia this week. An officer assigned to bow us around dutifully spoke of routine training schedules, routine guard duty, routine checks. At one point he let slip that everything was routine — had practically boring.

He was in the reserves doing his stint at a fortress overlooking the water. He is due to go home soon, to the Tel Aviv suburb of Afeka, and he could hardly wait.

We wandered around freely on the embankment part of the fort, climbing up to the lookout platform and peering through the high-powered glasses at the other side. An Egyptian soldier, only his head visible from inside his bunker in the opposite bank, peered back. Another walked around, seemingly aimlessly, picking his nose.

Just on the edge of the Canal, a bare 60 metres of water from

where we stood, was a handsome two-storey villa. The officer said once it belonged to Susie Eban's family — you know Susie Eban, the wife of the Foreign Minister. We called to check once we got back to Jerusalem. Mrs. Eban was out, but the Minister said that his wife's former house, as far as he knew, was further inland and could not be seen from the Israeli side.

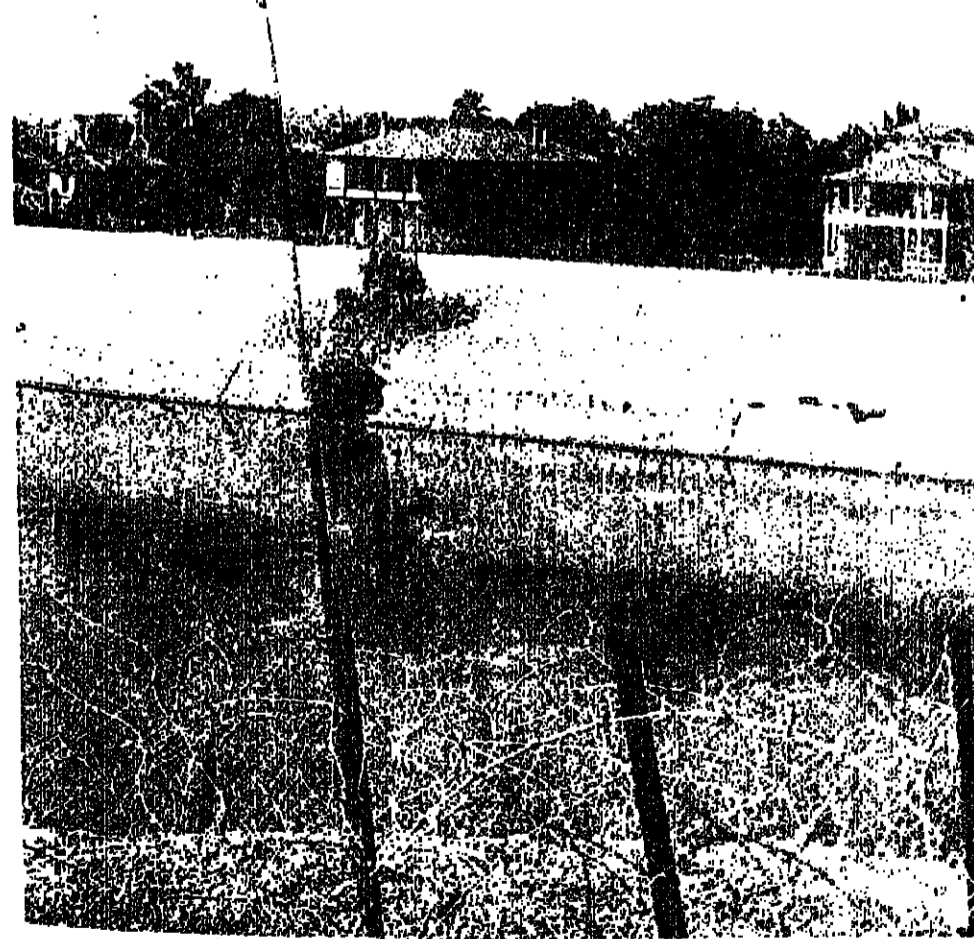
Not everyone wore helmets and flak jackets. There was a volleyball net strung across the centre of the fort compound. Everyone was relaxed, joking. It was a far cry from the tenseness of before August, 1970.

Our officer said that today was a quiet day, routine — much less tense than it had been back in mid-December, when the Egyptians held major manoeuvres further inland.

A Shekem truck came and parked outside the fort. Soldiers went to buy their soft drinks and cigarettes quite freely. When there was fighting going on, there were standing orders about forming Shekem lines, to avoid casualties.

The general impression was of a social visit to people who had a job to do — not a particularly dangerous job, but one that kept them tied down.

Shattered building north of Ismailia, known as "the old hospital." Israeli soldiers say that the Egyptian Chief of Staff, Gen. Abdul Moneim Riad, was killed in it when the ceiling collapsed during an artillery duel in March, 1969.



The Suez Canal along the northern part of Ismailia. The gardens of the houses on the Egyptian side are beautiful, kept up. Israeli soldiers say a gardener comes once a day to water and prune. He said to have belonged to Mrs. Eban's family is slightly back from the Canal, behind the church at extreme left of photo.



Mealtime at the Canal during what passes for peacetime.



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FRIDAY, JANUARY 7, 1972

THE JERUSALEM POST MAGAZINE

PAGE FOUR

THE JERUSALEM POST MAGAZINE

WHEN scholars specializing in the Soviet Union and the Middle East get together, as they did at the Tel Aviv conference, a number of problems will naturally arise that will be of equal interest to both Sovietologists and Orientalists, such as:

- What factors go into the making of Soviet foreign policy in the Middle East?
- What place does the Middle East occupy on the Soviet scale of priorities?
- How does Russia work to assure the reliability of its Arab allies?
- What role does Russia assign to Arab Communists? what role do they assign to themselves and what role do they actually play?
- What is the effect of Soviet penetration on Arab societies?

THE questions were answered in unequal measure at the conference. To begin with, it should be said — unkindly, perhaps, but not untruthfully — that the Orientalists, like myself, learned more about the state of Soviet studies than about the state of the Soviet Union. It may be fairly said that there was a far wider consensus among the Orientalists about the nature of the Arab bodies politic than among the Sovietologists about the character of the Soviet regime. This may have something to do with the extreme secrecy shrouding the process of decision-making in Moscow. But it may also have something to do with the fact that most Sovietologists are political scientists, who proceed by way of hypothetical models, functions and scenarios, while most Orientalists are primarily historians, who seek to find out what has actually happened, and are very cautious in projecting future trends.

Divergent views
The question of the make-up of Soviet foreign policy, particularly in the Middle East, occasioned the sharpest disagreements among the Sovietologists. They seemed torn between a view of the Soviet Union as a single-minded Communist conspiracy bent on carrying out a "grand design" of global expansion, and as a many-minded pragmatic leadership "muddling through" in the struggle against domestic and external difficulties. For their tendency to think in such extremely divergent terms, the Soviet scholars were taken to task by some participants at the conference. Thus Prof. Roman Kolkowicz (University of California) said that Soviet scholars were either seeing Russia as about to collapse or else as being at the point of taking over the world. Prof. Walter Z. Laqueur (Tel Aviv University and London Institute of Contemporary History) put it more forcefully when he spoke of Soviet studies being characterized by a "manic-depressive syndrome."

Thus, Dr. James Churba (U.S. Air University) held that Moscow's Middle East policies were aimed at Europe. Egyptian facilities would allow Russia to outflank NATO in the South as a step towards "neutralizing" Europe. Once that aim was achieved Russia would proceed to "apply the Brezhnev doctrine to China." This was a view of a leadership as monolithic as ever, systematically following well-laid plans towards fixed goals. Consider, by contrast, the presentation by Prof. Alexander Dallin (Stanford University). Soviet policy, as he described it, was the result of give-and-take between various pressure groups which advanced their claims in a discussion that was conducted not in public, but within party bodies. Nevertheless the process was not intrinsically different from that of any pluralistic society — and he classed post-Stalinist Russia as pluralistic. He said that those who advocate policies of liberalization, at home also plead for co-existence and accommodation in foreign policy, and vice-versa. He pointed to a group of what he called "The Young Fascists," characterized by intolerance toward dissent, anti-intellectualism, xenophobia, and hatred of the West. One of their number was Nikolai Egorychev, First Secretary of the Moscow City Party Committee. He lost his job at the end of June 1967, reportedly because he criticized Soviet non-intervention in the Six Day War as a sell-out of Soviet Russia's most important client state. On the whole, again in contrast with the "grand design" school, Prof. Dallin viewed Soviet concerns as primarily

was the phrase used by Prof. Kolkowicz; i.e. hold on to what you have and explore for any opening to expand or gain influence in places where resistance might prove weak. Another speaker likened Russia to a hotel thief: he walks down a corridor, trying each door; when he finds one unlocked, he walks in. Soviet reluctance to act where resistance was to be expected was emphasized by virtually all speakers. All of them stressed the importance of Soviet assessment of the opponent's will to resist as a factor in Soviet decisions.



Sadat of Egypt greets Russia's Kotsygin on his arrival in Cairo.

Under a scholarly scalpel: The Russians and the Arabs

By Daniel Dishon

The first overt sign of Soviet penetration into the Middle East was the Egypt-Czech arms deal of 1955. Sixteen years later, the world's leading scholars in the fields of Soviet and Middle East studies came together for the first time — in a conference at Tel Aviv University — for a systematic exchange of information and assessment. Daniel Dishon, a Senior Research Associate at the Shiloah Centre, and editor of the "Middle East Record," describes this article

as "notes from an attentive, often spell-bound observer, trying to arrange his impressions in a semblance of order. They are, by necessity, highly selective and inevitably highly personal. Both the reader, who will be getting crumbs from what was a very substantial marathon meal, and the participants, who will feel they are not being given their due, must take comfort from the fact that the full proceedings will eventually be published in book form."

the Soviet leadership and the yardstick by which developments elsewhere are measured. This naturally led to the question of the place of the Middle East in the Soviet scheme of things. Had the China problem upgraded or downgraded the importance of the Middle East for Russia? Here, unfortunately, no consensus was reached. Prof. Lowenthal thought it had done both: the Middle East *per se* had become a secondary arena because of Soviet preoccupation with China; but because of its strategic importance for the military and 25 per cent of the economic assistance. Egypt alone has received no less than 40 per cent of all military aid given by Russia during these 16 years. In recent years, Egypt is believed to have received as much as 5 per cent of total Soviet military production of various items supplied to her.

Protecting Russia's investments
This vast Soviet investment in the Middle East, and in Egypt particularly, needs to be protected. How can this be done? Does Russia consider the present "radical" Arab regimes reliable? Obviously not. Boumediene, Gaddafi, and Numeiri were anti-Soviet in varying degrees. Prof. P.J. Vatikiotis (University of London) spoke of "Russian disappointment" with Egypt and their "unhappy relationship." True, he said, Egyptians — whether under Nasser or under Sadat — viewed the Soviet Union connection as a necessity — a necessity born not of the revolutionary spirit or of ideological identification but resulting from Egyptian state interest in three spheres: development, Egypt's inter-Arab policies, and her relations with Israel and the West.

But Sadat, while constantly referring to eternal friendship with and gratitude for Russia, had started a "rift" with the U.S., which the Russians had to stop by means of strong-arm tactics. The client-patron relationship was not working out well. Russia was aware of the growing resentment against her in Egypt, but did not know how to deal with it. As Prof. Hans Morgenthau (University of Chicago and New York City University) pointed out, her stake in Egypt, with some 20,000 military personnel stationed there, was now as great as the American stake in Vietnam had been in 1964. She could not tolerate an Egyptian defeat. But neither was she willing, other participants stressed, to shoulder the onus of talking Egypt out of taking action — let alone to prevent her from doing so by restricting arms supplies. Egypt for her part wanted both freedom to pursue her contacts with the West and a deeper Soviet involvement.

Furthermore, Sadat had rid himself of domestic rivals such as Ali Sabry, whom the Russians considered probably erroneously — as forming a pro-Soviet faction in Egypt. Prof. Vatikiotis held that there was neither then, nor at the present time, a "Moscow group" in the Egyptian Cabinet or in the Arab Socialist Union. Politics continued to be domestic and to revolve around the question of who was running Egypt. At most, the claim to have Russian support was a card in the internal power game. Would it, then, be preferable in Moscow's eyes to see local Communists installed in power in Arab capitals? The consensus was that the Soviets did not think so. For one thing, as Prof. W.Z. Laqueur pointed out, given the present state of fragmentation of the world Communist movement, the Soviets could not even be sure that local Communists, once installed, would turn out to be, or remain, pro-Moscow.

Arab Communists
Dr. Oded Eran (Tel Aviv University) said that since the early sixties there had been two schools of thought in Moscow on the role of Communists in those Arab countries with anti-Western ("anti-imperialist") regimes. The non-party approach was based on the theory that "national li-

(Continued on page 5)

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Scholarly scalpel

(Continued from page five)

beration movements" were "progressive," even if they produced military dictatorships. The military were capable of acting as an avant-garde and of carrying out a "historic task" (terms formerly reserved for the proletariat). The nationalistic regimes were "popular" and had the support of the masses. Communists ought to force to act in the interests of "harmonious relations," even merging into the ruling movements. If that was necessary or expedient.

The party-oriented school of thought, while advocating cooperation with radical regimes, held that the Communist parties should preserve their identity and their party cadres. Those in Moscow who were primarily concerned with Soviet state interests adopted the non-party approach; those primarily thinking in terms of the world Communist movement preferred the party school. On this point, Prof. Laqueur disagreed with Dr. Eran. He thought there was a simpler rule-of-thumb: where the parties were strong, they would be supported; where they were weak, they could be dropped.

Egyptian party

Here Prof. Shimon Shanur (Tel Aviv University) took up the tale, setting out in detail how the self-dissolution of the Egyptian Communist party in 1965 came about and what it did to the Egyptian Communists. Most of the cadres had been detained at Abu Zabal — "the graveyard of the living" — which called it to Egypt in 1964. An accommodation with the regime was for them a question of physical and moral survival.

The formula reached stated that the Egyptian Communist Party would cease to exist "as an independent body," its members would join the ASU and "struggle for the formation of a single Socialist party which would comprise all the revolutionary forces." They were promised — and given — a number of key positions in the ASU.

Their decision to dissolve was hotly challenged by non-Egyptian Arab Communists, notably the Syrian party leader Khalid Bakdash. As he seems to have foreseen, the "Marxists" — as the former party members now called themselves — failed to influence the ASU's policies. Instead of remaking the ASU in their own image, they were weakened and eventually demoralized by Nasser's regime. "We are embourgeoised, tired and not at all prepared to return to prison," Prof. Shanur quoted one of them as saying to a foreign correspondent.

Nasser had gained by removing the onus of imprisoning Communists from the complex of Soviet-Egyptian relations and by incapacitating the only critics of Arab (as opposed to "scientific") Socialism who were equipped to argue their points. By contrast, the Communists had virtually ceased to exist.

The Egyptian Communist Party was the only one in the Middle East to experience self-dissolution. How others fared in their attempts to preserve their identity was described by Dr. Hamar Rabinowitz and Dr. Avigdor Levy for Syria, Dr. Uriel Dann for Iraq (all three of Tel Aviv University), by Dr. Amnon Cohen (Hebrew University) for Jordan, and by Dr. Gabriel Warburg (Haifa University), Dr. Haim Shinkat (Tel Aviv University) and Miss Esther Soutry (Shikoh Centre) for Sudan. Certain similarities emerged from their presentation: the nu-

merical smallness of these parties; their proclivity to split, unite and split again; their marginal effect on the politics of their countries which contrasted oddly with their high degree of organization and their readiness for personal sacrifice. The latter was so conspicuous that several participants were led to speculate that these parties filled a place in Islamic society formerly occupied by certain sects which combined heterodox theology with aspirations for social change.

Another point of similarity brought out by these four papers was the way the Communists had been used as pawns by political forces stronger than themselves. In Iraq, Kasseb used them in 1958-59 to fight the Nasserites, and when these were defeated turned against the Communists. In Syria, factions within the Ba'ath party allied themselves with the Communists when this seemed expedient, or else accused the opposing faction of fostering Communism.

Similarly, Numeiry used them as allies against the Mithiqyas and after putting down a Bahayyan revolt in 1970 turned against them. This in turn led to the so-called Communist coup in Sudan in July 1971. It was not quite a Communist job, the three experts on Sudan argued; only one of the three officers who led it had Communist links. Its speedy collapse pointed up the inherent weakness of Sudanese Communists, despite their entrenchment in the trade unions and among tenant farmers.

Both Prof. Eli Kedouri (London School of Economics and Political Science) and Prof. Bernard Lewis (University of London) held that Islam and the traditional communal divisions (Alawiya, Druse, Ismailis) in Syria and sectarian politics in Sudan were more relevant to political realities than Marxist ideology. Islamic values had not declined. On the contrary: Assad's Syria and Sadat's Egypt were more markedly Islamic than they had been under their immediate predecessors.

Another common point emerged from the papers on Arab Communist parties: the Soviet Union was usually ready to disregard the interests of local Communists for the sake of fostering relations with those in power. But this disregard had its limits: if the Communists seemed on the verge of liquidation, the Soviet Union brought pressure to bear in an attempt to save them. There was a hint of this when Khrushchev helped rescue the inmates of Abu Zabal, and overt pressure when Moscow intervened to stop the slaughter of Iraqi Communists at the hands of the Ba'athists in 1963 and of the Sudan at the hands of Numeiry in 1971.

Was Russia then hoping to use the Communists as its instrument at a later stage? Prof. Laqueur thought that such an idea had indeed existed; the politically inexperienced colonels, it was thought, would eventually have to call in the ideologically alert Communists to solve their problems for them. Today, if such hopes were still entertained at all, they were envisaged for the distant future.

If the convinced Marxists remained a marginal force, how had Arab society at large reacted to the Soviet connection, or, in Egypt, to the Soviet presence? Prof. Vatikiotis based his paper on this question on impressions gathered during a stay in Egypt in October and November 1970.

He found the impact strong though difficult to gauge among army people, and considerable among economic policy makers, but otherwise rather slight. Social policies have been directed to favour middle-class urban, educated, state-employed groups. In the field of cultural ties, most Egyptians deplore their isolation from Europe and speak with apprehension of a new generation

which could grow up with Russian as their only second language. Anti-Western, Left-leaning Egyptians have found themselves disenchanted or becoming acquainted with Soviet realities. They are wondering why a successful, long-established revolutionary regime should need to punish dissenting intellectuals. Personal relationships with Russians in Egypt have not been happy. The Russian presence has been referred to by Egyptians as "the coming of the Tartars."

The Soviet-Egyptian treaty, Prof. Vatikiotis felt, could well produce reactions similar to those provoked by the Anglo-Egyptian treaty of 1936: a bitter domestic conflict between those favouring the Treaty and those demanding complete independence.

But at present, Egyptians tend to view their relationship with Russia as a necessary one. This feeling of necessity is fed by their perception of Israel-U.S. Egyptian-Soviet relationship, which in any case they believe that in any conflict with Israel they are really facing the U.S. While not happy with their relationship with Russia, Prof. Vatikiotis

concluded, there was not much the Egyptians were willing or able to do about it at the present time. An example of a firm rejection of both the Soviet connection and Communist doctrine on the part of an Egyptian writer was given by Prof. Kedouri. He analyzed two pamphlets by Muhammad Jallal Kishk (published in Beirut, without apparently causing trouble for the author). Kishk argues from premises which have much in common with those of the Moslem Brotherhood. Egypt is Muslim and Egyptian, Kishk says, are resolutely anti-Communist. They have realized that during his visit to Egypt, Khrushchev acted like Lord Cromer or like a U.S. Vice-President visiting South Vietnam.

Communism was against Islam and the Nasserist establishment had joined it in its anti-Islamic line. Nasser had even supported Archbishop Makarios against the Turkish minority in Cyprus who were Moslem! Nasser's "new experience as a consultant had caused this was the only way to make Egyptians obey rulers who deviated from Islam. If Egypt needed arms, let her build up an

armaments industry, as China did when Russian stopped supplying her. If she needed foreign alliances, let her rely on Islamic solidarity. A return to Islam would liberate Egypt at once from both foreign domination and domestic oppression. As for the latter, Prof. Kedouri reminded Kishk somewhat wryly that the tradition of Islam was that of oriental despotism.

This type of thinking, Prof. Kedouri believed, had a wide audience among those alienated from Egypt's westernized rulers — and they were the bulk of Egypt's population. They were passive at the moment, but their discontent, articulated by Kishk, could provide "a useful rallying cry" for a future leader.

Are the Russians aware of such trends? Prof. Herbert Dinerstein (Johns Hopkins University) said they were. Soviet experts had told him they had come to understand that "collecting client states was a sucker's game." But Prof. Dinerstein added, his own experience as a consultant had taught him that it might take 10-15 years before the bosses learned what their advisors all ready knew.

LAWS, SLOW AND QUICK

THE week was concerned with the law, new law, old law, and even what looks like quick law. The Cooperative Societies Law has become a permanency, rather than the Inheritance Law did in the seven years, or so it took to push it through. In that case, there was obstruction by the religious factions. They spent much time and ingenuity in blocking a law that, for once, specifically made provisions different from those in religious law, where, normally, only sons can inherit, thereby automatically becoming legally liable for the maintenance of the widow and not prevent an observant Jew from arranging to leave his property to his sons if he wishes.

The Cooperatives Law is needed to settle many difficult points in the establishment, operation and, particularly, dissolving of cooperative business interests, including the bus companies. This part of the law presents no more than technical difficulties. The sharp differences of opinion concern the paragraphs laying down rules for the operation of kibbutzim and moshavim, collective and cooperative settlements. Their basis was a pioneering, collective spirit, no same spirit that takes boys and girls down into the Jordan Valley today. They set up communities that will watch the border, make a patch of salty, sandy hillside fertile, and recreate the spirit of joint labour and considerable ill-cence for individuals that settled the Jezreel valley two generations ago and the coastal strip a generation later. They do not worry about the legal aspects of the joint venture.

Difficulties today Yet nobody will deny the entire project is more difficult today. Instead of being immigrants fresh off a ship and, as such, all equally without means, today's new settlers are mostly Israel-born. They go home on holiday or less well off that can tempt them away with offers of going to university instead, without any need to ask the kibbutz general meeting to vote them leave and funds. At the very least they are exposed to the attractions of an affluent society, in spots, where a reasonably capable youth who has finished his military service can find employment without difficulty, and spend his evenings admiring the other young people in the cafes of Dizengoff street.

The early kibbutzniks were not subjected to the same temptations, for the cafes on Allenby looked much the same as a kibbutz dining room, only smaller, and the food was identical — fried eggs and fried cauliflower. There was shifting about from kibbutz to kibbutz and from city to village and back again then too, but very little money was involved. What happens today if a kibbutz member, for whatever reason, decides to leave the kibbutz after 20 years? How will he find a place to live in town if he does not get "key money" for his room in the kibbutz? And severance pay in lieu of the pension he would have been saving up in a town job? Kibbutzism commonly feel highly critical of members who leave, as Israelis in general do of fellow citizens who

choose to wander off to the flesh-pots of America or Canada. It is even said, Kishk felt much the same about those of the settled communities who decide to go back up north. There have been some ugly wrangles along these lines, especially where several young families have decided to leave a kibbutz at the same time, and compensation payments would have made a dangerously large hole in the kibbutz finances. A law is needed to settle members' rights.

STILL, the kibbutz section of the law has not raised as much controversy as that dealing with the moshavim. The kibbutz is a special case; it is, ultimately, the only important contribution to the structure of life that Israel has made, and it is the thing for which we are known. The non-labour or anti-labour parties have not raised particular objections. Being a kibbutznik is a latter-day form of religion which, not unlike Judaism in general, provides for every aspect of life. To continue the comparison, there are also degrees of orthodoxy in the kibbutz. No outsider is going to interfere with that.

The moshav is a different matter. The original moshav member received his patch of land, in due course proceeded to build his house, set up cooperative buying and selling organizations and undertook to help out moshav members who became ill or otherwise did not succeed. But he ran his farm on his own and apart from his contributions to the community, the school and other joint projects, he could do well or badly. The land had come from the Jewish National Fund, which helped set up the moshav, but in due course it passed to sons or married daughters willing to carry on, but could be sold only to a person whom the moshav was willing to accept as a member. Two gentlemen farmers with independent incomes, off to Switzerland twice a year for expensive holidays, could demoralize half a moshav. Should a member be free to turn his plot into a bear garden, a discotheque, a dude ranch for tourists wanting to play kibbutz? A nudist camp, a retreat for drug addicts or alcoholics? Can a son in the second or third generation get himself a job in town and use it as a week-end retreat, hiring a gardener to keep the roses trim? Can he just neglect it and let it be overrun by weeds and field mice? These are desperately important questions to the moshavnik, who may do well enough today, but still works as hard as farmers all over the world.

Moshavnik's "freedom" It is on these latter questions that the non-labour oriented Knesset members have protested that if the land belongs to the moshavnik — and nobody wants to deny that — then he must be free to do what he likes with it, without fear of expulsion as long as he keeps to local building regulations, presumably, and does not attempt to build a 12-storey hotel. A kibbutz presupposes joint ownership of land and means of production, and the whole question of freedom of action does not arise in the same way. The moshav movement ar-

gues that the land was given to the members for a specific purpose, and if they no longer want to farm it, they must turn it over to someone who does. Opposition members say that many things have changed, and that moshav land need not be put to better purposes than growing tomatoes, which bring in very little money anyway. The moshav people say that the whole labour movement draws its strength and resilience from its farming communities and that the opposition wants to weaken and destroy them for this reason. As usual, there is some justice on all sides.

For instance, every kibbutz or moshav belongs to a specific section of the labour movement (some of them religious), and in theory its members must belong to the political group responsible. Every election shows a few nerverick votes, ranging from the Communists to Galal and back to Uri Avnery's "Diam Hozeh." Is it right that people should have to make a secret of their political sympathies for fear of being expelled?

IN the celebrated spy trial of a man named Aharon Cohen, of Kibbutz Shaar Ha'Anakin, not very far from Haifa, the accused (who was found guilty of clandestine communication with a foreign agent) argued in court that the meetings were only clandestine because the Mafim leadership would not have given him permission to pursue his oriental studies together with Russians. That is, he did not enjoy the same personal and political freedom as a man in town, for if the meetings had been open they would not have been actionable. To the extent that this was true, and it could be true in some instances, should such limitations on freedom be incorporated in law? Aharon Cohen had been one of the founders of the kibbutz, and was not willing to give up his home and find someone to sponsor his researches in order to cooperate freely with Soviet representatives.

To say nothing of the fact that farmers are proverbially un-social and stubborn, and the second and third generations, who were born into the community and did not choose it, might wish to go their own way in farming as well. It is not a law to pass in a hurry.

THE law passed early in 1970 making it possible to grant Israel citizenship to would-be immigrants who are still abroad and unable to come here is as much a law designed for the specific needs of Israel as the cooperatives law itself. In their efforts to obtain emigration permits, some Soviet Jews have rejected their Soviet citizenship (an act that is commonly not valid unless the person is released from his obli-

gations as a citizen by the state) and may be statusless unless they can receive Israel citizenship. Mr. Benjamin Han-mann, the Galal M.K., who proposed the original law, this week proposed an amendment to the effect that in some cases citizenship should be granted without a direct application by the individual concerned, if the latter is unable to apply because, for instance, he is being held in a labour camp and not permitted to write letters. It appears that in international law, the granting of citizenship is entirely up to the state concerned, though of course it may not be able to extend full protection to new citizens in such categories. Also this week, citizenship has been granted under the amendment to the first 85 Soviet Jews, after a delay of six or seven months during which various aspects of the law were tested. The Law of Return, the most fundamental law of the State of Israel, of course, provides the essential element of citizenship—the right to live in Israel — for all Jews who wish to come here, so that the niceness of citizenship is not so great a step as it seems.

THEN there were the laws of law, tailored to individuals, which is not usually considered the best way of deciding on legislation. One is a draft law that provides for penalties for company managers who mishandle affairs or enrich themselves at the company's expense. The existing law on fraud, theft and the falsification of books may leave some loopholes for the adroit, but it looks suspiciously as though this were a case of action for the

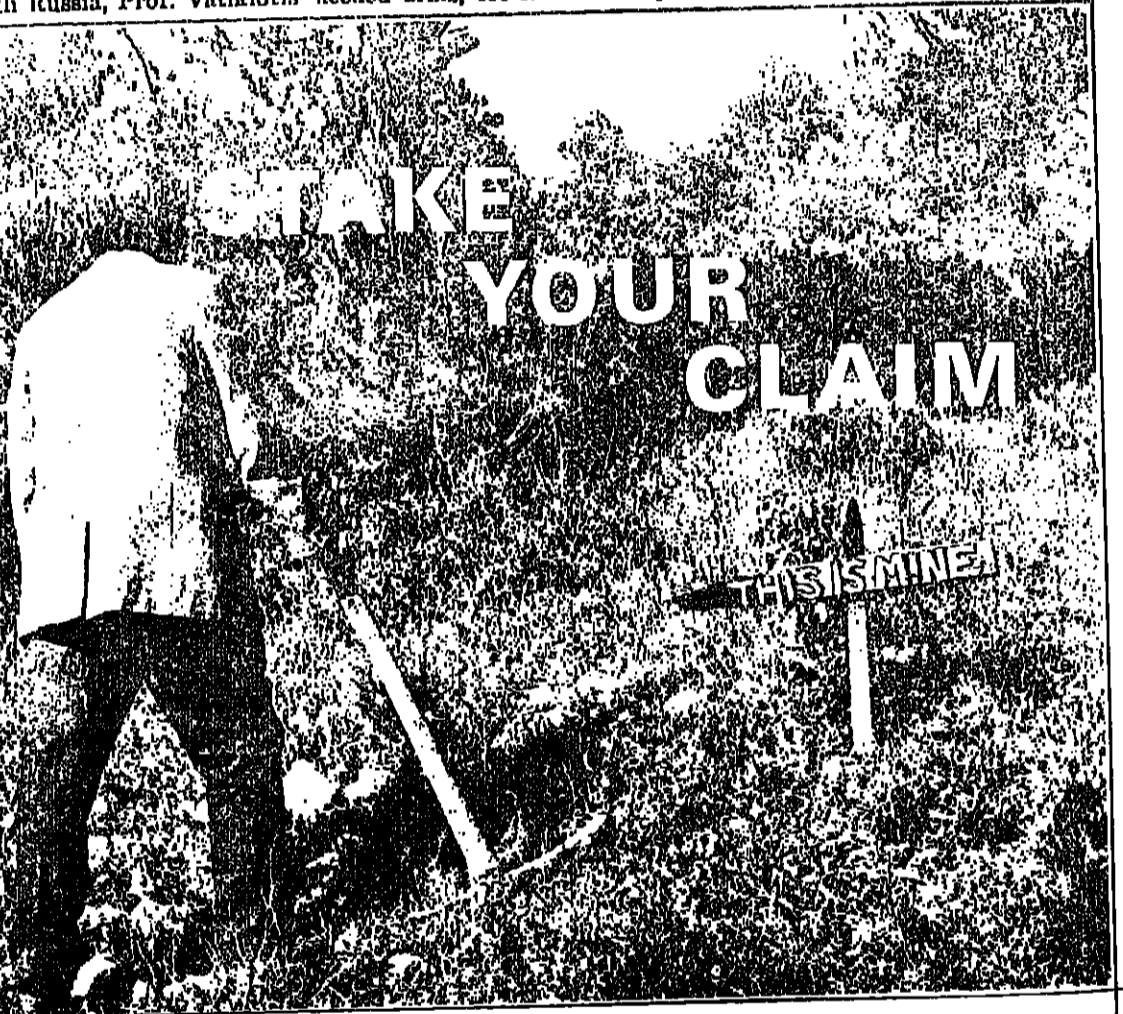


Is anyone dreaming of Dujan in prison? The Defence Minister on an inspection in the Old City after a bomb was thrown.

sake of showing that public criticism is being taken seriously and by that means drawing attention. Mismanagement, the commonest flaw in the government companies, is not punishable if it stems from errors in judgement, for in criminal law an event known as *mens rea*, or evil intent, is required before a man can be found guilty. There is no law against ineptitude. If the manager is just incapable, the man to blame is the one who put him there because, perhaps, as a loyal party man, he was considered entitled to a job.

In the old days, these favours did not extend beyond a Tuva-detry confession, and the difference between a well-run Tuva and a mismanaged one was small, consisting of a few upset stomachs and a modest annual deficit.

THE proposal to raise the fine for unauthorized archaeological excavation from £200 to an unprecedented £30,000, with the alternative of a year's prison, is the rather grotesque last stage in the campaign against Defence Minister Dujan's well-known hobby. Thousands of other Israelis also like to dismantle an ancient wall and see what is to be found inside, or to scratch down further in a place where things have been found in the past. If you dig in your garden in Jerusalem you are more likely to turn up bits of old mosaic than good earth. An anti-Dujan law is in any case a remarkable form of assault upon a man because he habitually tops the opinion polls, and his party might show itself more concerned.



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THE BURNING BUSH TORA AND FLORA

I VERY often envy the supreme self-confidence with which some biblical botanists identify some of the flora of the Bible. A tree or plant may be mentioned once and once only in the Bible, with absolutely no indication from the context as to its characteristics, yet they confidently establish its identity and proffer its learned Latin name.

On the other hand, the rabbis of the Talmud were absolutely certain of the identity of some of the flora of the Bible and their identification was usually accepted beyond doubt. An example is the such the "Burning Bush" from which (God first revealed himself to Moses, of which we read in the portion of this Sabbath. Although the bush is mentioned on one other occasion in the Bible, there is absolutely no indication which would help us to identify it, apart from the miracle that "it burnt with fire but was not consumed." Yet the Rabbis were certain of its identification, and the manifold details which they give of it make its modern identification almost certain. It was used in their times as a garden hedge and grows under all conditions.

It is a thorny bush whose thorns are curved inwards in such a way that "when a person inserts his hand into it, he is unscathed, but when he withdraws it, it lacerates him" and the same even applies to birds which pick at its fruits. It produces a rose-like flower, as a result of which it was sometimes called Vardina (Shabb. 67a) in talmudic times. It produces a berry which is at first red but gradually turns black (TJ, Masechet 48a). All

the other references are to Exodus Rabba 2.0) and it was even used as an insecticide (Tosefa Baba Kamma 18.17). All these and other indications point to the correctness of the identification of the such by the monks of St. Catherine in Sinai with the plant called, because of the incident of Burning Bush, *Rubus sanctus*.

One detail, however, does not appear to coincide with this identification. The above-mentioned passage in Exodus Rabba specifically says that it has "five petals," while the *Rubus sanctus* only has three. Professor J. Eyles, however, discovered a species of the *Rubus* in the Galilee which often has five petals, and even the formation of the *Rubus sanctus* sometimes gives the impression that it has five.

L.I. RABINOWITZ

THE ANDERSON DOCUMENTS

BRUSSELS — SHE was 28 years old, tall, slim and pretty. Her name was Mala Zimetbaum. But for the 30,000 women prisoners who know her at Auschwitz, the Nazis' terrible concentration camp in Poland, Mala was an angel from heaven. Thanks to a handful of survivors from Auschwitz who are busy raising IL30,000, Mala's name will soon be given to an annual scholarship which will enable a member of an Israel Institute of higher education to produce a thesis on the Holocaust and the heroism of European Jewry.

The Yad Vashem Institute has agreed that its scientific commission shall choose each year's winner of the scholarship presented by "The Friends of the late Mala Zimetbaum."

When Hitler's Wehrmacht marched into Belgium in May 1940, Mala was living in Antwerp, where she worked as a secretary. The moment she saw the Nazi uniforms, she did not hesitate. With a group of other Jewish girls, she organized a Resistance unit. But a few months later she was arrested, held in custody for a while at a transit centre in Malines, and then deported.

When Mala stepped out of the railway convoy which took her and a train-load of other deportees across Europe to Auschwitz, she could not guess that she was going to save the lives of hundreds of her fellow prisoners during the next three years. Mala was in good health, so she survived the initial selection among the new arrivals in which the ageing, the sick, the children and the pregnant women were promptly picked out for the gas chambers. And, when an S.S. officer at the camp gates called out: "Who speaks foreign languages among you lot?" Mala promptly replied: "I do."

Seven languages
In fact, Mala spoke seven tongues. Thanks to her linguistic talents she was appointed an interpreter. Her job was to transmit the camp bosses' orders to all the women prisoners. Mala's duties required her to spend a large part of each day in the S.S. offices. Quite fearlessly she used this opportunity to listen to the Nazis' conversations and even to read their reports and other documents.

Mala was thus able to learn the arrival dates of all the deportees convoys well in advance. She also had first-hand, up-to-date information about which women were being selected for the gas chambers and the crematoria. Her privileged position also enabled her to steal a crust of bread, an apple, and sometimes even medicine, for a prisoner weakened by hunger, malaria or typhus.

Louise Alcan, a French deportee who knew Mala well at Auschwitz, says: "Mala was a beautiful girl, always calm and extremely efficient. Without her help I would never have survived. When I arrived at the camp, the Germans put me to work digging holes and filling them in again. It was February and the temperature was minus 20 centigrade. Labouring in the cold and damp infected my leg and I was obliged to get myself admitted to the camp hospital, which at Auschwitz was so often the ante-chamber of death. For it was there that the S.S. came to select their latest batch of victims."

"When I was already on the mend I underwent a medical examination by the chief doctor. He wanted to send me to Block 27A, where the convalescents were held. But, luckily for me, Mala intervened. She guessed what my fate would be. So she

scratched out the figure 27A and replaced it by 25B.

"This meant that I joined a commando whose job was to weave mats of straw for cleaning the barrels of German machine-guns. This was a nutritious piece of good fortune. A few days after I was discharged from the hospital the S.S. had already saved, still remembers the eye of her friend's departure: "One evening Mala came to see me, she said nothing. But for the first time she kissed me. I thought she did this because I was ill. It was only the next day that I realised she had given me a farewell kiss."

At this time the get-away was a successful. Mala and Galinski soon made contact with the Polish partisans, but they wanted no truck with a Jewess and turned the fugitives away. Four weeks after their escape Mala suddenly found herself face to face with an S.S. patrol in a Silesian forest. At first the Germans thought she was a deported foreign worker. They did not imagine that Mala had escaped from the inferno of Auschwitz. But then Galinski, who had been scrounging for food, reappeared, and the S.S. men's suspicions were finally aroused. They obliged Mala and her companion to roll up their sleeves and lay bare their Auschwitz registration numbers.

The women of Auschwitz learned of Mala's return from a note scrawled in Flemish and Yiddish in which she pleaded for some cigarettes. A friendly S.S. guard had smuggled this message out of the bunker where she was held in custody. For one month Mala was constantly interrogated by Obersturmfuehrer S.S. Boger, who handed all investigations involving fugitives and their clandestine activities. But Mala's gambit had succeeded — little Jeanette was saved.

But Mala did more than care for the individual needs of her companions. She became a member of the "Auschwitz Combat Group," a clandestine committee of prisoners who plotted their own revolt which destroyed the crematoria just before the end of the war.

Among the new arrivals' clothes Mala recovered a number of jewels and pieces of gold which she took to a fellow member of the Combat Group, a Pole named Edward Galinski. With these treasures Galinski succeeded in bribing S.S. men to sell him arms and one of their uniforms. The Combat Group decided that Mala and Galinski should escape in order to make contact with Polish partisans and obtain their support for the uprising. Mala and Galinski were also entrusted with documents on the atrocities committed at Auschwitz.

Everything was ready for a sunny morning in June 1944. Mala disguised herself as a male prisoner with a baggy pair of trousers and a round felt hat pulled down over her short hair. Dressed up as an S.S. N.C.O. Galinski was to walk out of the camp's main entrance with a perfectly forged pass under the pretext of accompanying his "prisoner," Mala, to do a job of work in the fields outside.

Last-minute delay
The sentry took his time examining the papers which Galinski presented to him. Then he saluted with a "Hell Hitler!" as the couple marched off. But suddenly the fugitives stopped frozen in their tracks by the shrill scream of a siren. Mala's heart skipped a beat. She was convinced that their plot had been exposed and that the Germans were giving the alarm.

But the siren was merely an announcement that a squadron of American bombers were flying over the camp. The sentry shouted: "Get back inside, fast! They're going to drop their bombs!" Mala and Galinski knew that if they fled they would have denounced themselves and been shot dead by the sentry. So they sadly made their way back inside the camp. But a few days later they renewed their escape attempt. Rebecca Lipschitz, an Antwerp woman whose life Mala

had already saved, still remembers the eye of her friend's departure: "One evening Mala came to see me, she said nothing. But for the first time she kissed me. I thought she did this because I was ill. It was only the next day that I realised she had given me a farewell kiss."

A group of S.S. brought Mala into the square. She was very pale. Her guards pushed her ahead of them, pinioning her arms behind her back. One of them tried to hang around her neck a card on which was written: "Hurrah! I have come back!" But Mala thrust the card away and slapped the S.S., a brutal named Tauber whose arrival in the camp on his motor-cycle was a moment of daily terror for all who crossed his path.

Slashed wrists
Before Tauber could react, Mala produced a razor blade from inside her blouse and slashed her wrists. As the guards flung themselves on her, she delivered another powerful slap at Tauber. The blood from the young woman's hand daubed his face a terrible crimson.

Drexler shouted at her: "Aren't you afraid?" Mala had just enough strength to reply: "You are speaking to a dying woman. When you reach that stage, fear no longer exists. As her life-blood flowed away, Mala was carried from the square on a wheelbarrow. A few minutes later her body was thrown into a crematorium oven. We shall never know whether she was already dead or alive and conscious as she was committed to the flames. Her companion, Galinski, was shot dead in his bunker.

In the camp square 30,000 women wept. They had lost their only hope. A scaffold had been erected on a

The Anderson documents: who leaked them — and why?

During the Indo-Pakistan War, President Nixon's top advisers discussed funneling arms to Pakistan through Jordan; and mused on the effect of the U.N.'s failure on possible Middle East guarantees, according to secret White House minutes published this week by U.S. columnist Jack Anderson. Washington correspondent Sam Lipski reports on the papers' contents and implications of their leak.

According to Anderson, the secret papers show that the task force had four purposes, all military: to compel India to shelve both ships and planes to divert the force; to weaken India's blockade against East Pakistan, possibly to divert the Indian aircraft carrier Vikrant from its military mission, and to force India to keep planes on defence alert, thus reducing their operations against Pakistani ground troops. The evacuation of American citizens was strictly a secondary mission, says Anderson.

The Anderson texts described the discussion which led up to the decision: "Mr. Helms (the C.I.A. chief) opened the meeting by briefing the current situation. It is reported that prior to terminating present hostilities, Mrs. Gandhi intends to attempt to eliminate Pakistan's armour and air force capabilities. "Assessing the situation in the West, Gen. Ryan (the Air Force chief) indicated that he did not see the Indians pushing too hard at this time, rather they seem to be content with a holding action. "Dr. Kissinger (the President's chief foreign policy-maker) suggested that, if the Indians smash the Pak air force and the armoured forces, we would have a delicate Indian attempt to force the disintegration of Pakistan. The elimination of the Pak armour and air forces would make the Paks defenceless. "It would turn West Pakistan into a client state. The possibility elicits a number of questions. Can we allow a U.S. ally to go down completely? Can we allow the Indians to seize us off?"

"Mr. Sisco (Joseph Sisco, Assistant State Secretary in charge of Asian Affairs) stated that if the situation were to evolve as Dr. Kissinger had indicated, then of course, there was a serious risk to West Pakistan. Mr. Sisco doubted, however, that the Indians had this as their objective... "Everything Kissinger does — even the toilet paper he uses — is being stamped 'secret.' That's not in the public interest in a democracy," Anderson told the "New York Times." In his column, he accused Dr. Kissinger of lying when he told the press the Administration was not "anti-India." Anderson also claimed the Nixon Administration had bungled and lost influence to the Soviets.

So far, the revelations have come from two complete sets of notes of the WSAG meetings on the India-Pakistan war taken for the Defence Department, which carry the signatures of Pentagon officials. The main conclusion to emerge from the disclosures is that even more than was assumed President Nixon was pressing for a tough anti-India policy and a pro-Pakistan policy. Furthermore, there were serious discussions about how the U.S. could secretly supply Pakistan with arms through third countries such as Jordan, and the movement of the Enterprise naval task force into the Indian Ocean was aimed at diverting Indian military pressure from Pakistan.

Some extracts from the documents shed interesting light on policy-making and the differences of opinion within the Administration. They are based on the material which appeared in Anderson's columns and on the verbatim texts reprinted in the "Washington Post." Perhaps the most interesting meeting was held the day before the U.S. sent its naval task force into the Bay of Bengal.

"Impotent state"
"Dr. Kissinger stated that what we may be witnessing is a situation wherein a country (India) equipped and supported by the Soviets, may be turning half of Pakistan into an impotent state and the other half into a vassal... one could make a case, he argued, that we have done everything two weeks too late in the current situation. "Mr. Packard (David Packard, Deputy Defence Secretary) stated that perhaps the only satisfactory outcome would be for us to stand fast, with the expectation that the West Paks could hold their own... "Dr. Kissinger said that we are not trying to be even-handed. The President does not want to be even-handed. The President believes that India is the attacker... "Dr. Kissinger said that we cannot afford to ease India's statu-

line anti-India, pro-Pakistan, and less than frank in their explanations of American policy to the press and the public, they were leaked by someone from the bureaucracy whose more even-handed assessments of the situation were ignored or overruled at the White House. Perhaps it was a "conscience" leak in the style of Daniel Ellsberg, who disclosed the Pentagon Papers.

The F.B.I. in conducting investigations and eventually charges may be laid. Probably the press will discover where the leakage occurred and the official responsible may even admit it publicly, and then become a hero on the public lecture and TV show circuit — which is what happened to Ellsberg. But for the present, there is intense speculation in Washington throughout the diplomatic and government communities. The question is: Where will it end?

Kissinger or Nixon?
Some observers in Washington believe that despite appearances, and fantastic as it might sound to some, Dr. Kissinger or President Nixon himself is the source for the leaks. For despite all the internal disagreements and blunders revealed in the documents there is also one undeniable fact: the readiness of President Nixon to act in a crisis, while it is his advisers who appear hesitant. With personal animosity on the agenda in Peking and Moscow, President Nixon wants to know they are dealing with a tough American executive, and so, the theory goes, he is anxious for the India-Pakistan story to get out, despite domestic criticism.

It is a thesis which adds to the intrigue. But it is just not as plausible as the in-fighting bureaucracy explanation. In this case, when men like Dr. Kissinger take over traditional preserves of power, they also make enemies. Columnists like Jack Anderson are often the beneficiaries. Dr. Kissinger has virtually taken over the execution of foreign and security policies from the State and Defence Departments to an extent heretofore unknown. Leaking secret documents is a weapon in the struggle for retention of power.



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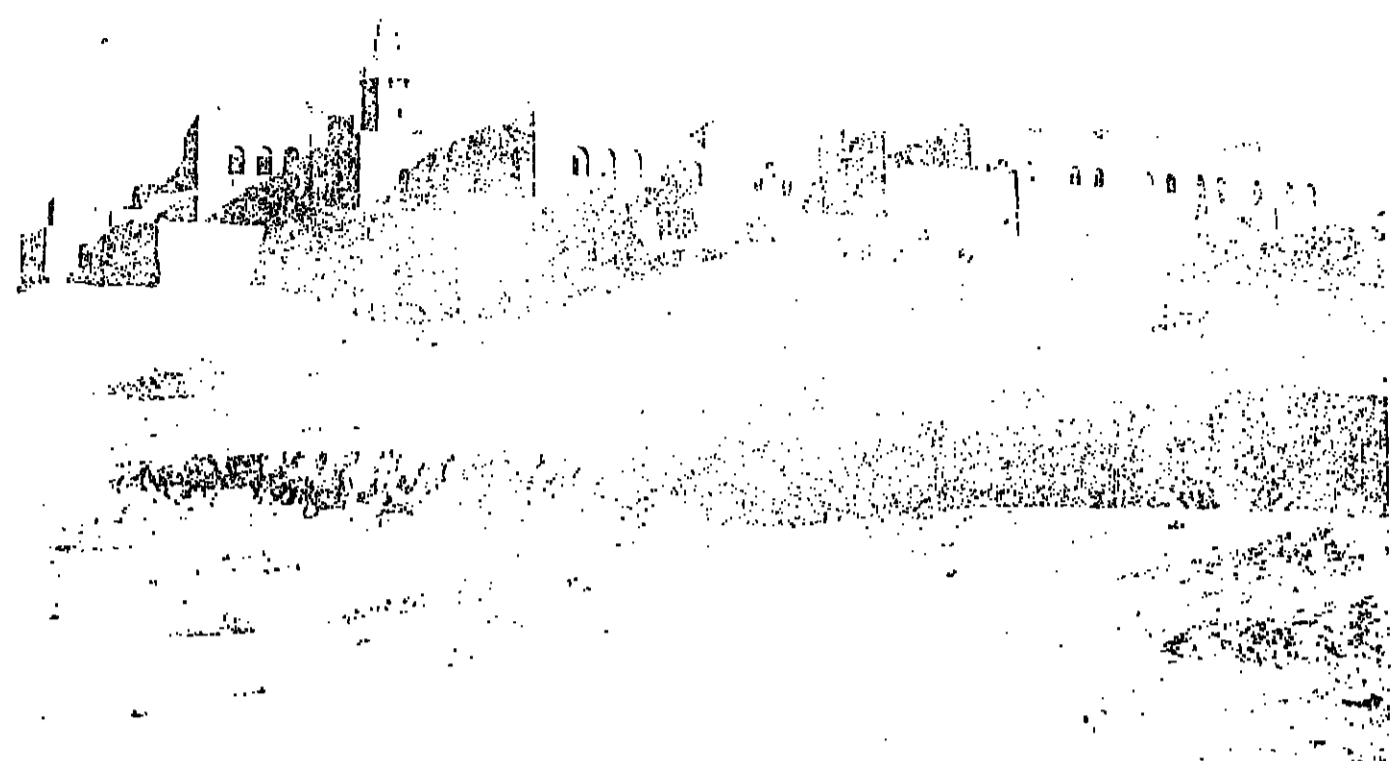
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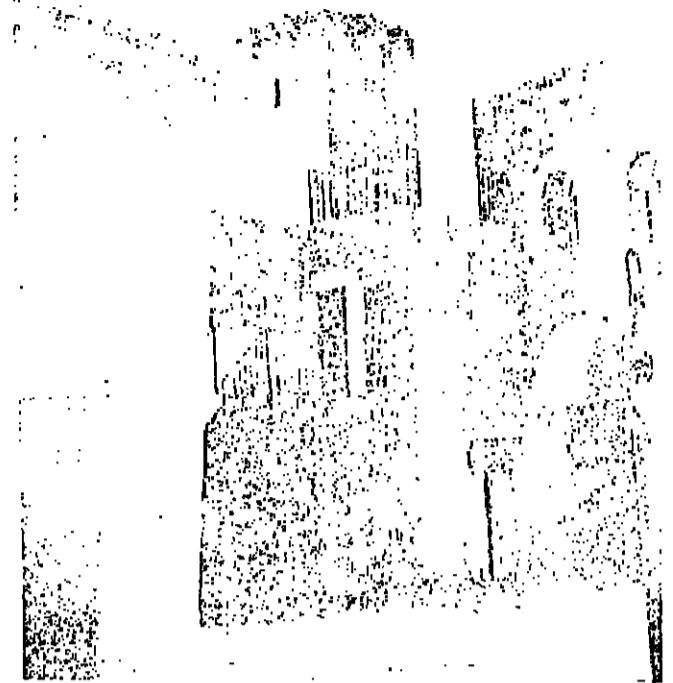


ARON ADVERTISING

MIRAGE IN THE DESERT



Nebi Musa's mosque and pilgrims' hospice, a meeting place for Palestinian Moslems on their annual spring pilgrimages, rises out of the barren hills like a mirage in the desert heat.



The minaret of the mosque at Nebi Musa.

Sylvia Mann takes us on a visit to Nebi Musa — which Moslem tradition fixes as the burial place of Moses — in the Judean Desert between Jerusalem and Jericho.

“So Moses died in the land of Moab... but no man knoweth of his sepulchre unto this day,” recalls the Book of Deuteronomy in chapter 34, verses 5 and 6. Despite this definite statement, Moslem belief holds that Moses' grave is in the Mosque of Nebi Musa — the Prophet Moses — in the Plain of Bukela, just off the road from Jerusalem to Jericho.

Now, for the first time in centuries, Nebi Musa is open to visitors of every creed. It is easily reached by leaving Jerusalem on the Jericho road, passing Bethany (also called el-Azariyah) and the entrance to the village of Abu Dis, then driving through the harsh, arid landscape of the Judean desert. A few shepherds guarding their flocks of sheep and goats, an occasional camel and a rare patch of green from an experimental tree-planting are the only signs of life.

About 10 kilometres past Bethany a rough track to the left shows a signpost to the Monastery of St. George, while 3 kilometres on, another sign points left to Ein Fawar. Here the highway cuts through the red rock of Ma'ale Adumlim — the Red Pass (in Arabic Tal'at e-Damm, or the Pass of Blood). On the right is the traditional Inn of the Good Samaritan of New Testament renown, while to the left is an ancient watch-tower.

Above it stand the ruins of the Crusader Castle of the Red Tower, sometimes called Rouge Cisterne and sometimes Ma'dolin — an important fortress protecting the pilgrims' route between the Holy City and the sacred sites around Jericho and the Dead Sea.

Beyond Ma'ale Adumlim, the ground drops away and a beautiful vista opens out over the Dead Sea and its surroundings. Soon, a square pillar notes that here is sea level, then some 2 kilometres further on, a fairly good, although unsealed, path to the right leads to Nebi Musa. For a kilometre there is nothing to be seen but bleak, pale hillocks; then the buildings of Nebi Musa come into view. Its high stone walls, minaret and rows of squat, shallow domes suddenly appear in the trackless waste.

Interesting cemetery

To the left of the compound, spreading down the hill, is a Moslem cemetery of simple headstones with a handful of more elaborate graves. One is called the Tomb of the Shepherd, said to be that of Moses' shepherd, Hasan ar-Rah, while in Moslem folklore another is claimed to be that of the Lady Aisha, Mohammed's favourite wife. The friendly caretaker, however, gives no credence to these unfounded tales.

Approaching the compound, you observe that a broad arched gateway opens out from the west wall, and that on the outside, along the wall, there are stone benches for the comfort of visitors and pilgrims. Above the arch, which was erected in Turkish times, is an Arabic inscription. Passing through it and then through a small covered porch, you reach a cool, stone-flagged courtyard with underground cisterns full of water.

Around the courtyard are two levels of rooms; the lower rooms, once shaded by vaulted cloisters, are now blocked to provide extra storage. Stairs ascend to the upper level, while to the left is a second, smaller patio — also well supplied with cisterns — where there is a minaret and a mosque containing the gigantic cenotaph claimed to be the Tomb.

A narrow, roofed portico protects the entrance to the mosque with its metal-panelled, nail-studded door,

over which is a second inscription in Arabic bearing the date of rebuilding. The mosque itself is very simple. Measuring about 20 metres broad by 15 in length, with a *mihrab*, or praying niche, to the south directly opposite the entry, its only striking feature is the huge, walled-around cenotaph in the northwest corner. Green is the dominant colour of drapery and paintwork, and the cenotaph, too, is covered with a plain, dark green velvet mantle.

What is the story of this strange mausoleum, housed in this curious complex of buildings isolated in the wilderness? Located on one of the Moslem pilgrim routes, Moslem tradition claims that Moses fled from Jordan to this spot, and here he died and was buried by a company of angels.

Factual history

Nebi Musa's factual history begins in 1260, corresponding to the Moslem year 668, which is counted from the Hegira, or Mohammed's flight to Medina. Then the Mameluke Sultan Beybars, conqueror of the Crusaders, built the mosque around the cenotaph. Exactly two centuries later a spacious pilgrim hospice was added.

In the middle of the nineteenth century, the Turks repaired and rebuilt the walls and the structures within them, and the Moslem date — 1235 — over the mosque's entry suggests that this took place about 1820.

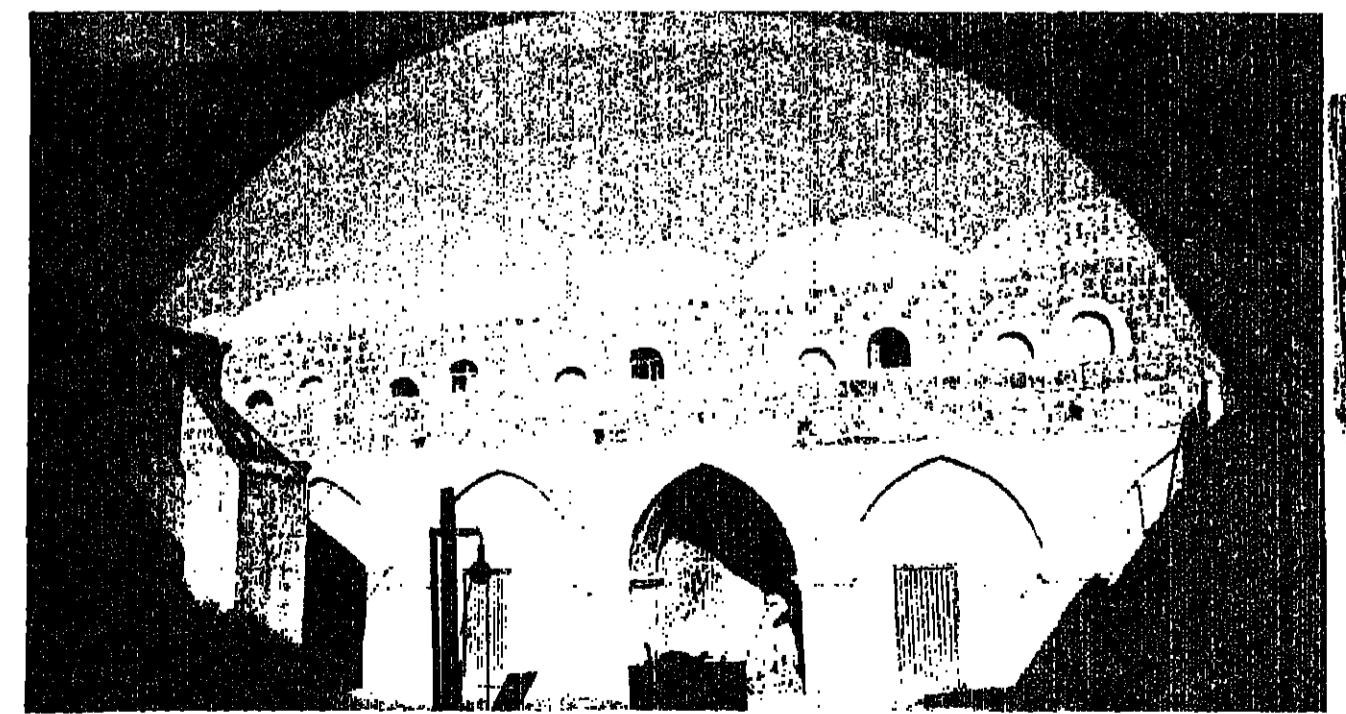
Best known as the meeting-place for the annual spring festival of the Palestinian Moslems, probably timed to coincide with the Passover, when Moses led the Hebrews out of Egypt, this particular pilgrimage is believed to have been initiated during Mameluke times. On the Friday of Easter Holy Week,

crowds of Moslems would gather in the courtyard of the Aksa Mosque on the Temple Mount, then, chanting and threatening, would proceed to Nebi Musa, disturbing the Christian celebrants of Easter as they passed through the town. Remaining in Nebi Musa for five days, on the following Thursday they would make their way back to Jerusalem, returning home on the Friday after a full week.

This custom persisted during Turkish rule, but in 1917, with the commencement of the British Mandate with Christianity as its official religion, the Nebi Musa pilgrimage took on a different aspect. Bearing banners emblazoned with verses from the Koran — mainly those referring to Moses — the Moslem throngs directed their hatred towards the Jews commemorating Passover. Particularly at times of political unrest, agitators would work the mob up to a frenzy, often sparking off riots and bloodshed. The flags and banners used were stored in the home of the Mufti of Jerusalem, a member of the al-Husseini family which owned the lands around Nebi Musa.

After the War of Independence in 1948, the Nebi Musa festival was discontinued by order of the Jordanian authorities. Over the years it had become an exclusively Palestinian Arab event, while official policy was to integrate the former Palestinians into the Jordanian entity, not to encourage the formation of separate groups. Later, the place and its immediate surroundings were utilized for military purposes — first by the Jordanian army, and then, following the Six Day War, by Israeli forces.

Today, Nebi Musa has become no more than an historic monument. Abandoned except for its solitary guardian, it stands lonely and deserted in the wide, barren dunes of the wilderness of Judea.



View of the courtyard, with cisterns and steps ascending to upper floor.

النبى موسى

SAGE ADVICE FOR SADAT

It is to be hoped that President Anwar Sadat was watching the "Moked" programme this week, and heard the four foreign experts prove that it was dead against his interest for him to go to war. They disagreed about some things, but about one thing they were unanimous: Sadat has little chance of gaining his ends by force. Professor Hans Morgenthau, who spoke with remarkable force, clarity and insight, did add the rider that Sadat could not endure an indefinite continuation of the status quo, and all four agreed that there would be some sort of limited fighting if no political solution was obtainable. They thought that the deceptive peace of 1971 wouldn't last through 1972.

Some of the things that Prof. Morgenthau said were very comforting. He is sure that America has no great a commitment to Israel that she will never allow

Hour" discussion; it was utterly absurd to see all these Italians trying to pass themselves off as Frenchmen. Louis Pasteur once did a first-class film in English, "The Life of Emile Zola," which was far more suitable than this Italian effort. And surely the French must have done something on the subject themselves? If we have to have French films, which I question, here was surely the opportunity. I certainly cannot understand how Italians got themselves into the net.

What he meant, as the experts quickly pointed out, the film left out the main point in the first case — the submission of secret evidence to the judges without the knowledge of Dreyfus and his lawyer. The film stopped half-way. And where was Theodor Herzl? It was an absurd choice.

The discussion of the case was rather weighty, until we got on to the subject of our own affairs, when everyone brightened up considerably. Dr. Shaul Friedlander outlined very convincingly, I think, the differences between the Lavon Affair and the Dreyfus Trial. The panel was obviously ready for such questions, and handled them well.

But they were surprisingly unprepared for the question put by Ulan Ben Amotz about the handling of Arabs under the Emergency Regulations. All heads turned toward Binyamin Halevi, M.K., a former Supreme Court judge, but I am afraid he was not as good as I would have expected him to be. He gulped and groped for words, and justified actions under the Regulations on the ground that they were done in terms of laws which had been framed originally by the British Mandatory regime.

Suspending the rights of men obviously cannot be defended because the necessary legislation has been approved; if this principle was sound, then the actions of fascist and dictatorial regimes could be justified if performed in terms of statutes. In our case, the justification for using emergency regulations is that we are in a state of war, and, during wars, all democracies regrettably have to suspend some basic democratic rights. It is to be presumed that the regulation will be abrogated when peace comes. The Dreyfus trial took place, of course, when France was at peace.

It was hard to understand why some sane thought that Russia might have over-invested in the Middle East. To have obtained a major stake in so important an area without having to fight for it seems on the face of it to be very easy pickings; other countries have fought long and expensive wars for Alexandria and the Suez Canal. And all of the experts were convinced that the Egyptians would never be able to get rid of the Russians and that there was no hope that the Soviets would prove to be like the British, ready to grant a divorce when love died.

Dr. Shimon Shamir handled a very interesting discussion with skill and tact.

It was rather a bitter joke to have so much on the news about Mr. Mintoff expelling the British

immediately after we lived through the siege of Malta with Sir Winston Churchill. Churchill made the defence of the gallant little island seem so important that it was hard to see it disappearing into Russian hands because of one vote and a few million pounds. But many things have gone the way of all flesh since Churchill's day: this remarkable series is becoming more and more a sardonic commentary on the snobs of yesterday.

The first half of "Not Everything Passes By" was very good, although I missed Tikki Dayan. No doubt we will get used to Aliza Rosen very quickly. The slot on Minister of Tourism Moshe Kol consoling the poor tourist with his battery of statistics was very funny. It is questionable if the tourist would be so amused.

In a news item we heard Mr. Kol, that determined dove, promising money to improve hotels

in East Jerusalem, Bethlehem and Ramallah. It seems that doves can fly as high as hawks, when the tourist pressure is on.

Several listeners have communicated with me, asking for the new Jordan schedule, as they are so bored by Israel; I am trying to work out Jordan's English programming, but would be grateful for some hints from Amman. Jordan has moved ahead of us and now gets news straight from a satellite; I hope that we will get a little corner of a non-made star in time for the Olympic Games; otherwise we will all be glad to see the Jordanians on TV for the first time; they had a Storefront Lawyers picture we had already had. And their film about Louisiana oil was not nearly as exciting as our local oil drama, Nofet Nofet.

Jordan has recently shown us all other Israelis, they want to see their faces on TV?

tempted to suggest that we should offer to play them football for the territories, winner take all. But I seem to remember Egypt has a much better side than the other Arab countries. Besides our players being what they are, it is not really advisable to gamble on them, in any way, as the football investigation proved.

DAN Kaner goes on quietly producing excellent teen-age programmes; they get better and better. This week he had a good discussion about the poor kids from the southern suburbs of Tel Aviv, interlocking with the rich boys and girls of the North. The adults on the panel seemed to be naive and philosophical. I noted the missing participants — the poor — and was satisfied with Kaner's explanation that they had been asked to participate, but had refused. I hope that they will now come forward; surely, like all other Israelis, they want to see their faces on TV?



us to be destroyed, and he is also certain that America has indicated clearly to the U.S.S.R. in a private statement that intervention by the Russians of a certain scale must involve a confrontation with the Americans. These remarks settled some of our gravest doubts.

It was hard to understand why some sane thought that Russia might have over-invested in the Middle East. To have obtained a major stake in so important an area without having to fight for it seems on the face of it to be very easy pickings; other countries have fought long and expensive wars for Alexandria and the Suez Canal. And all of the experts were convinced that the Egyptians would never be able to get rid of the Russians and that there was no hope that the Soviets would prove to be like the British, ready to grant a divorce when love died.

Dr. Shimon Shamir handled a very interesting discussion with skill and tact.

It was rather a bitter joke to have so much on the news about Mr. Mintoff expelling the British

RADIO FOR MUSIC LOVERS

TODAY: 4.30 p.m.: Monteverdi: Choir - Monteverdi; Orff, Diabler, Di Lasso, Pepping; 5.05 p.m.: Beethoven: Concerto in D, op. 91 (Piano version of the Violin Concerto arranged by Beethoven); 5.30 p.m.: Mozart: Symphony No. 28, K. 209; Brahms: Lieberlieder "Waldar," op. 53; Debussy: "Nocturne" (Boulez); Szymanowski: Symphony No. 2; 11.05 p.m.: "Shakespeare about Music."

WEDNESDAY: 8.15 p.m.: J.C. Bach: Minuet; Vivaldi: Concerto for Flute, Oboe, Violin, Bassoon; Ravel: "Daphnis and Chloe" - Suite No. 2 (Munch); 1.05 p.m.: Tchaikovsky: "Nutcracker" Symphony (Markovitch); 3.35 p.m.: Composers suggest... Amil Mayrazal; 10.30 p.m.: Handel: Chaconne; Debussy: Six Preludes (Livia Rev); 11.05 p.m.: Portrait in sound; Scriabin.

THURSDAY: 8.05 p.m.: Pucked Instruments; 8.05 p.m.: Brahms: Choir Song, op. 30; Debussy: Requiem, 8.45 p.m.; P.O. - Paul - Faray - Erko - Res; Villa (Concerto No. 1 (Pianka); 11.05 p.m.: Schumann: Symphony No. 3; 11.05 p.m.: Haydn: Symphony No. 31; Schoenberg: "Pelles and Melissande" (Barbrolli).

FRIDAY: 8.05 p.m.: Columbia Symphony-Bruno Walter; Dvorak: Sym-

phony No. 9; 10.25 p.m.: "London around the year 1665."

TUESDAY: 5.05 p.m.: Brahms: Seven Songs (The Wolf); Sonata No. 1 (Kraut Klein); 5.30 p.m.: Symphony Concert (Gee); "Furor"; 11.05 p.m.: W.F. Bach-Mozart: Adagio and Fugue, K. 404; Beethoven: Violin Sonata in A minor (Kreiser-Happ); Dvorak: String Quartet in F.

WEDNESDAY: 5.05 p.m.: Jean-Pierre Ranaud: Concerto, by Franck; Mozart: Rivier; Slavet; 4.01 p.m.: Mahler: Des Knaben Wunderhorn (3rd Programme); 5.05 p.m.: Schubert: Violin Concerto (Hilafete); Stravinsky: "The Nightingale" (Ansermet); 10.05 p.m.: Respighi: "Wozzeck" (conductor: Karl Boehm); 11.05 p.m.: Mozart: Divertimento, K. 188; Schumann: Symphony No. 2; 5.05 p.m.: Bar-Bronde; Szymanowski; 11.05 p.m.: Tchaikovsky: Symphony No. 6; 8-12 p.m.: "Amal" String Quartet; Saint-Saens: Quartet on 1.05 Van Delden; Quartet No. 2; Bayel; Quartet; 11.05 p.m.: Beethoven: "Christophen Geliebte" (4th programme).

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Abusing the licence

THE ROTHSCHILDS, A Musical Fable of the Popular Theatre. Book by Sherman Yelen, texts by Sheldon Harnick, music by Jerry Rock, Hebrew translation by Haim Hefer. Directed by Pat Cummings, musical direction by Itzhak Gravitani, sets and costumes by Gila Shakin.

THE Rothschilds is subtitled A Musical Fable, which is supposed, I assume, to grant the authors the ultimate in poetic licence. Since the play deals with historical personalities and historical events, it seems to me that this licence must not go too far. The rise of the Rothschild family in one generation from humble beginnings in the Frankfurt ghetto to the status of a European power is indeed a fable but it is a fable based on hard historical facts, which the authors either ignore or turn upside down. All due respect must go to the Rothschilds and especially to what they have done for the country we live in - beginning with Baron Edmond, to whom we owe our daily wine, and not ending, I hope, with Batsheva, to whom we owe our ballet. But one must not ignore the fact that their patriarch, Meyer Anshel, was not exactly on the side of the angels, and that the good of the Jewish people was not exactly uppermost in his mind when he built his empire, as Messrs. Harnick and Yelen are trying to tell us.

Historical facts aside, the musical makes for a fairly enjoyable evening. It is one of the better products of a dying genre, with pleasant tunes, amusing dialogue and some good scenes. Under Pat



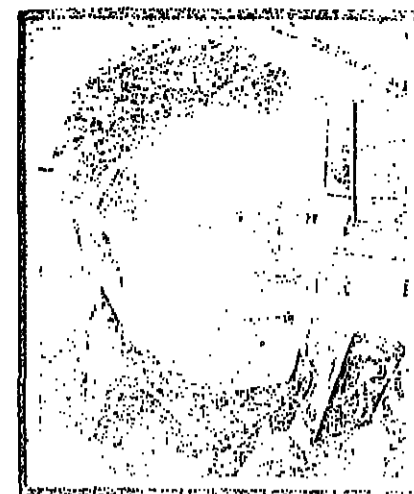
Shmuel Rudensky as Meyer Anshel Rothschild, left, supplicates to the gentry in Frankfurt Fair Scene from Popular Theatre production of "The Rothschilds; A Musical Fable."

Cummings' direction the show moves at a fast clip, and there are few dull moments. I very much liked the scene in which the Patriarch takes his five sons to the Prince in order to show him how smart they are, and the boys give a dazzling demonstration of what five yiddische kop can do, completely befuddling the princely goyisher kop. Altogether 'The Rothschilds' is the most chauvinistic Jewish show I ever saw, clearly designed to flatter Broadway audiences.

Shmuel Rudensky, in the part of Meyer Anshel, looks and acts a little too old in the beginning, when he has to impersonate a young man about to be married. But he improves with age to become a forceful tycoon with a Jewish heart. Avraham Mor

is amusing in all the six or seven parts he plays, from the villainous Prince Wilhelm to the even more villainous Metternich; Tami Spivak as the Patriarch Gittel is colourless but pleasant; and the discovery of the evening is Ory Levi in his first, I believe, musical part. He reminded me of Rex Harrison in his famous role of Professor Higgins, singing without a voice, but behaving as if musicals were his real métier.

The book and songs, translated by Haim Hefer, sound natural and fluent; the sets by Gila Shakin are good in spots - I liked the London Stock Exchange - and some of her costumes are as authentic as 19th-century history in the Harnick-Yelen interpretation.



Kolley to critics of city planning

Toss us some garlands with the brickbats

IT is of great importance to Jerusalem that the public is taking such an interest in the preservation and the beauty and character of the city. Personally, this pleases me enormously. But I must confess that at times I am amazed at the lack of correct information on the matter, and the fact that even public bodies are criticizing plans that don't exist any longer, since they have either been rejected or discarded because the Municipality, or those it consulted, did not approve them.

Take, for example, the question of Omariya, which was what set off my friend's attack. Why didn't you leave that for the park it was designated for?" he asked.

It so happens that a long time ago, this area was designated not for a park but for housing. While I was still working in the Prime Minister's Office, I took part in meetings between the Jewish National Fund, which had acquired the land from the Greek Orthodox Church for the express purpose of building there, and the Minister of Interior and his planners, who were then responsible for city planning. The city objected, but the law at that time did not give us any say in government building activities.

The agreement reached was for a pretty dense settlement. It provided for nearly 500 apartments and two hotels, which a decade ago could quite acceptably have been built as tall towers on the lines of Le Corbusier's Radiant City. Maybe in another ten years that idea will be acceptable again, but at present no one - not even those of us at City Hall - likes it. And I willingly admit that when the Municipality took over the negotiations for the Omariya project, we made a mistake in not sticking to the legal procedure and issuing a building licence.

View from the Mount
Well, building started, and one day - long before the press or the private bodies now making such an outcry - I was standing on the Mount of Olives and got a bad shock when I saw the unattractive tower that was going up. I asked for a three-dimensional model of the Omariya plans, and the shock was even worse. So I gave the model to the Urban Planning Unit where they were then setting up.

I should recall here that it was just about a year and a half ago that some of my colleagues and I, looking at the Jerusalem Master Plan, on which the city had been working since 1965, and at the outline for the Central Business District, became very disturbed, especially about the transportation problem and the incongruity of wide traffic lanes near the Old City. So we decided to organize a meeting of town-planners and architects from abroad - 35, among them some of the most prominent experts in the world - and ask them to look at our plans. We gave them complete freedom to criticize - and they took us at our word. Some of the criticism seemed to us a bit exaggerated, but on the whole it was very useful indeed. The immediate result of this meeting was the creation of an Urban Planning Unit here in Jerusalem.

The unit immediately got down to studying the Omariya plans, and their suggestion was that we cut out one hotel and reduce the density of the buildings by half. We managed to persuade the Land Authority and the Ministry of Housing that this was the right solution and asked the architect for the site to discuss new plans within the revised framework with the Planning Unit. That is what is being worked on at the present time. If the result is not satisfactory, we'll work on it some more. The final result will then be submitted to the various planning committees. That is when the plans will be made public, and when the public will be invited to criticize them.

In the meantime, though, the "secret Omariya plans" were published in the press - including *The Jerusalem Post* - and extensive campaigns were launched against the Municipality, which was accused of being "unwilling" to share the plans with its critics. The public is justifiably upset that the building now going up - the one I groaned about that day on the Mount of Olives - never had its plans submitted to the public. But I can't for the life of me see why the Municipality should publicize plans we had already condemned.

First of all, the very creation of the Urban Planning Unit made criticism on a professional basis possible - that was why we created it. The people working on it are neither yes-men nor compromisers. On the contrary, they are playing a vital part by arguing with us and thus strengthening us for our discussions with government departments and private developers about why projects should or should not be undertaken. What is more important, they provide us with feasible alternatives.

Secondly, Jerusalem has a greater park area than either Haifa or Tel Aviv, and not much less than Ramat Gan. During the past few years we have made nearly a hundred neighbourhood parks, gardens and playgrounds. And in addition to the larger city parks - Independence and Sacher Parks - and Emek Hanatzlaim - there is going to be a 2,000 dunam national park embracing the present very unprepossessing Mount Scopus, the empty parts of the Mount of Olives, and the circumference of the Old City wall, including parts of Emek Yehoshafat and the Hinnom Valley.

To give some idea of what this means in human terms, here is a table showing the distribution of park areas in our largest urban centres.

	No. of inhabitants per dunam	No. of square metres of green space per person
Jerusalem	71	14
Tel Aviv	110	9
Haifa	100	10
Ramat Gan	63	15.8

In addition to what is already being done, we have managed to persuade the Ministers concerned to reserve the north-west slope of Government House hill for a park and recreational area rather than for housing and hotels.

The Urban Planning Unit has also supported my idea to make every effort to purchase the area bounded by the King David Hotel, Yemin Moshe and King David Street, so that this 50-odd dunams can be turned into a park, thus preserving the incomparable view of Mount Zion and the Mountains of Moab. The legal situation here, as in many parts of Jerusalem, is most complicated. This area was designated as a green area during the Mandate, and ever since then the owners, the Greek Orthodox Patriarchate, have been protesting about it. No court ruling exists. Over the past twenty years, private people have been making offers to the Patriarchate - as much as \$500,000 per dunam and \$4m. for the complete area. The Patriarchate contended that the King David Hotel site was purchased from them decades ago as a green area, and subsequently designated as a building area, and they're not going to take the same risk again. In any case, they don't see why they, themselves a charitable institution supporting churches, orphanages and schools, should be asked to pay for Jerusalem's open vistas. They are therefore asking an enormous high price for this area, not much less than the commercial offers they have received. I do not need to go into the difficulties involved in raising such a sum.

I cannot recall that it was a great clamour on the part of the public four years ago that made the Municipality order the demolition of the hideous buildings along the Old City wall, between the Danaussa and Jaffa Gates, so that the beauty of the wall might be revealed and enjoyed. Nor did I hear any public support from the Council for the Beautification of Israel for the creation of a national park around the Old City or for the removal of the shabby dwellings in the former no man's land before squatters had the chance to move in and make this impossible.

To touch on a perhaps even more sensitive matter: the idea put forward by the government about two years ago of doubling the Jewish population of Jerusalem within four years. This would have meant building up the city in such haste that little of Jerusalem as we know it now would have remained. The plan certainly had political and demographic merit and might have added to the prestige of the city. Almost all the newspapers now criticizing our planning originally supported the proposal with enthusiasm. It was from City Hall that the first doubtful voices were heard - at a time when any criticism of the scheme was most unpopular.

I don't mind saying that I believe that administrators, like everyone else, are entitled to credit for their achievements. As I do not intend to run for mayor again, I think I may abandon my customary modesty and say that I think we have accomplished much more good than bad. The one building with which I was intimately concerned, the Museum, is undoubtedly one of the best sited and most beautiful in Israel, despite the fact that at the time some great aesthetes, such as Tumarkin, the painter, objected to it very strongly.

The thing I find most disappointing, however, is that hardly any member of the public seems to ask himself about some of the city's major planning headaches: housing for young couples, new immigrants and the growing Arab population, slum clearance, the tremendous traffic problem, and the hundred and one other matters town planning has to cope with, which I hope we are tackling in the right way.

Perhaps the Municipality itself is at fault for not having told its story properly. But perhaps that is because it is only too well aware that people are more interested in criticism than in an official story, however well it might be told.

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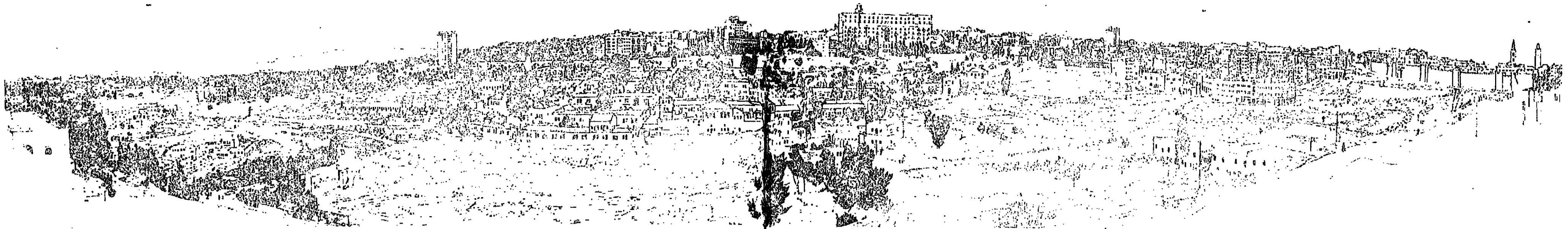


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"I would make French Hill," said the Mayor, "look like the Taj Mahal."

Teddy Kollek was reacting to his first view last fall of a Housing Ministry model of its plans for the Omariya Plot.

These plans — calling for eight residential towers and two large hotels — came to be viewed by many who saw them as potentially the Housing Ministry's greatest blunder in Jerusalem. (The Ministry's French Hill development, which buried a hill that had been a Jerusalem landmark beneath 70 apartment buildings set close together, many of them eight storeys high, was conceded even by Housing Minister Ze'ev Shuref to have been a mistake.)

At the most recent of a series of meetings with the Municipality to discuss the fate of Omariya, Housing Ministry officials asked an architect to draw up a plan for building on the 100-dunam plot in which aesthetic considerations would come first. This plan is only one of three alternatives the architect was asked to prepare for the site — the other two are distinctly commercial — but the Housing Ministry's willingness at least to consider such an approach is an encouragement to all who regard Omariya as visually one of the most important locations in Jerusalem as well as the largest remaining reserve of open space in the centre of the city.

Another source of encouragement is the fact that the Municipality has agreed to make public the sketches on this page. Drawn by architect Art Kutcher, a member of the Municipality's new urban planning unit, they show what will happen to the skyline if even a modified version of the original Housing Ministry plan is executed. The sketches, first shown at a symposium of the Council for the Beautification of Israel last month, roused a storm of indignation among the audience in Beit Agran, which included many local architects. The Municipality, however, refused at the time to give the sketches to the press, its spokesman saying it preferred working the problem out quietly with the Housing Ministry. The release now of Kutcher's sketches is an indication that the Municipality is prepared to involve the public in the issue, and the Mayor himself (on the previous page) expresses his appreciation of the public's keen interest.

The Municipality and Mayor Kollek, however, have considerable explaining to do about their own role in the Omariya story. The solitary 18-storey tower that has been erected on the upper end of the plot is almost universally regarded as a violent intrusion on the landscape, if not a desecration. The luxury apartment building shatters the skyline, blocks the view from a number of points, is completely out of scale with its tranquil surroundings and has become

a visual focal point that Jerusalem might better have reserved for some nobler symbol.

The building now so generally condemned was constructed under the aegis of the Housing Ministry and with the tacit consent of the Municipality, but without a building permit or final approval by the District Planning Commission. Although it has lately begun a crack-down on illegal balconies and other minor additions to apartments, the Municipality made no attempt to stop construction of the 50-metre-tall Omariya Tower.

Municipality officials say the building had been approved in principle by the District Commission, and only lacked "formal" approval. An informed source outside the Municipality claims that "formal" approval is lacking not because of a technicality, as the Municipality implies, but because of the basic failure of the responsible Government authorities to submit the plans for the Omariya plot to the public — as required by law. It is this step — deposition — which permits neighbours and others who might be aggrieved by a proposed development to raise objections. The District Planning Commission would then weigh these objections before deciding on approval, amendment or rejection of the plan.

"Democracy depends on such 'technicalities,'" said the source. "Habeus corpus is also a technicality."

'Whistling at the law'

One reason the plan was not submitted for final approval and deposition was because of lack of agreement on a road plan for the area. The source maintains, on what he says is reliable information, that another reason is that the responsible authorities knew that the plan would touch off strong public opposition and preferred to create the facts first.

When the chairman of the Jerusalem branch of the Council for the Beautification of Israel, Yehuda Haetzrachi, brought the matter to the attention of a responsible Municipal official, the latter reportedly said that the Housing Ministry was the culprit.

Once the building started rising into the sky, second thoughts started to set in. Critics of the Omariya Plan are willing to concede that it may have been difficult to comprehend the full impact of Omariya plans just from the designs. It is one thing to see plans on paper and another to see them realized in three dimensions. Mayor Kollek describes in his article published today how he became disturbed as he viewed the building under construction from the Mount of Olives. It was Mr. Kollek who subsequently led the fight to limit the Omariya's development.

Despite the fact that in the 1959 outline scheme — still the legally binding plan in Jerusalem — the 100-dunam area is designated as public open space, in 1961 a decision to develop a portion of the plot was agreed upon by Minister of Interior Haim Moshe Shapiro, and Labour Minister Giora Josephthal, whose Ministry was responsible for housing. A plan was drawn up for seven slim residential towers of 10-12 storeys along the southern end of the plot near

the railroad station, and a smaller building the northern end of Jabotinsky Street. (The proposed two-room apartments averaged 55 square metres, and the size of the five-room luxury flats now planned buildings, with a total floor space of some 30 square metres, would have left the bulk of the open, particularly the visual corridor between Municipal Rose Garden at the upper end of the plot and the Old City — a corridor effectively closed the tower that has been built.) "If we had this today," says a Jerusalem architect, "we'd be lunatic." Besides the residential towers, there are attempts to attract a large hotel to the site, negotiations on this fell through.

The Six Day War brought new plans for Omariya on one hand, it was no longer within easy sniping from the Old City walls. On the other, immigrants from the U.S. and elsewhere were clamouring for good apartments in Jerusalem; the Omariya tower

Construction Company (a National Religious Party affiliate) on the first of the towers, the one now being completed. Instead of 14 storeys as originally proposed, it did not stop until it had grown to 18 storeys. Since it had neither formal approval or a building licence, a couple of floors more or less presumably made no difference.

Meanwhile, the various construction companies to whom the Housing Ministry had parcelled out the property found sales booming even before they had put a spade in the ground. According to widespread reports, 250 apartments have already been sold, the great majority, of course, still unbuilt. (The existing tower contains 54 apartments.) Eitan was asked to add two more towers to the site, bringing the total floor space to 120,000 square metres.

Mayor Kollek, casting about now for a way to halt this seemingly inexorable pressure to choke Omariya,

his suggestion was rejected by the Mayor. One of the chief aims in setting up the urban planning unit was to provide the Municipality with a professional counter-weight to the Government authorities which until now have virtually dictated development in Jerusalem.

Alternative proposals

Armed with counter-proposals by the unit, Mr. Kollek called another meeting in November with the Housing Ministry and Lands Authority. The Ministry agreed to reduce the floor space to 80,000 square metres. City Engineer Amikam Yaffe and David Fields of the Urban Planning Unit held out for 70,000. In the end, it was decided to have something between 70,000 and 80,000 square metres.

Eitan went back to the drawing board. So did Kutcher, who had been assigned the exercise of drawing up alternative proposals for the site for the urban planning unit.

On December 8, the Council for the Beautification of Israel held its symposium. Kutcher presented a series of slides showing sketches he had done for Omariya based on the 70-80,000-square-metre compromise solution. The compromise, he pointed out, would eliminate only two of the towers and reduce one of the two proposed hotels to 250 rooms. It would still mean the salvaging of the most important open space left to central Jerusalem, a space that should become the central park of the city after Independence Park was sliced up by a new road built through it.

The wrath of the audience rose on seeing Kutcher's sketches. Some proposed campaigns of harassment of responsible officials. Some demanded court action. Some proposed demonstrations. Some attacked the Council for the Beautification of Israel for not being militant enough. Some started collecting signatures for action committees.

Because of the Municipality ban on publication of the sketches, the responsible officials from the Housing Ministry and Lands Authority did not get to see them until the most recent meeting with Mr. Kollek, two weeks ago. According to one of those present the impact was even greater than that of the scale model, since the officials could see the proposed Omariya development in relation to its surroundings in Kutcher's panorama. A Housing Ministry official pointed to the proposed 22-storey King David annex and the proposed 18-storey Commodore Hotel and commented that if the Municipality permitted buildings like those to go up facing the Old City, then the Ministry should insist on reviving its previous plan of 120,000 square metres for Omariya.

But the presentation apparently had its effect. The Ministry asked Eitan to draw up plans showing three alternatives. One is the original compromise solution of 70-80,000 square metres including two hotels. Another would be the same amount of built-up space, but with only one hotel — the El Al — and the rest residential. The third would be to provide a solution where maximum floor space would defer to archi-

BEFORE: Sketch of current Jerusalem skyline, by architect Art Kutcher, a member of the Municipality's new urban planning unit, shows existing tower dominating Omariya plot, at the left. (Photograph by David Harris)

tectural and town planning design as the guiding consideration. The Omariya dispute points up the absence of any over-all policy regarding high buildings in Jerusalem — where they should and should not be built, particularly in relation to the Old City, and what aesthetic, traffic and other considerations should apply.

The King David Annex and the Commodore have likewise been drawn up without reference to an over-all plan. "Once these two go up," says Kutcher, "there will be no way to prevent others like them from being built." The dense road system proposed in the master plan — the most heavily criticized portion of that plan — shows Omariya being boxed in by two major arteries, two limited access freeways and a whopping cloverleaf intersection. (A sketch of this plan is still on the Municipality bannered list.) These roads are based on the master plan's projection that the area will eventually be built up with 12-storey apartment buildings.

Transport problems

Transportation experts are studying means of reducing the proposed road network. But by permitting a cluster of 16-storey towers in Omariya — not to mention the 22-storey King David Annex and the 18-storey Commodore — a precedent will have been set for building at a density at least 30 per cent greater than that on which the master plan's road network is based. This would virtually destroy any chance of limiting the construction of roads; indeed it raises the prospect of increasing them beyond even what the master plan calls for.

Kutcher, meanwhile, is continuing to work on his own alternative solutions for Omariya, which he expects to have ready within two weeks. The alternative with the least density calls for 25,000 square metres of floor space, including the existing tower (itself about 7,000 square metres). Why not an alternative with no additional buildings at all? "There are commitments that have been made," says Kutcher. "Also, the one building by itself is pretty horrendous. I'm trying to do something to soften it." This would be attempted by placing a terraced structure some distance behind the existing tower, stepping down from nine to four stories. There would also be a lower terraced structure below and to the north of the tower, above the existing school.

This approach, probably the best that can be hoped for, is reminiscent of the argument used by some in advocating construction of the 22-storey Hyatt House Hotel on French Hill, namely that it would at least hide from view some of the French Hill apartment houses. Thus, we cannot bury our architectural mistakes. We simply build around them.

The tower of Omariya: building around a mistake?

By ABRAHAM RABINOVICH

ed one of the world's magnificent views, towards Old City and the Mountains of Moab.

The Housing Ministry commissioned a Tel Aviv architect, Dan Eitan, to draw up a new plan for the Omariya plot, submitted in 1969, called for six storey residential towers and two 500-room hotels according to the Municipality. The total floor space would have been 97,000 square metres, about 10 times that called for in the pre-1967 plan for the site.

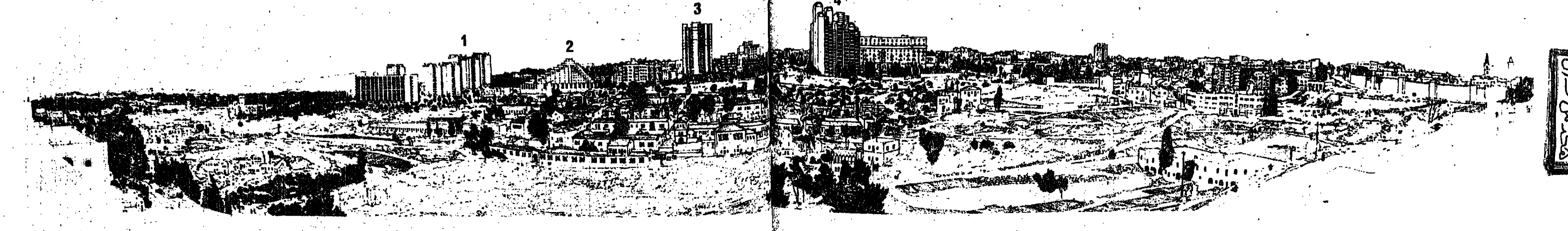
Since the area was still officially designated as open space, the proposal to convert it to residential purposes had to be submitted to the District Town Planning Commission for a change in zoning. According to a Municipality source, the commission agreed in principle, three of the towers and two hotels, however, did not give the plan any legal status. The dispute over the road system had to be resolved and the plans deposited for comment by the public before final approval could be given. This was done. Instead, construction was started by the

asked the Housing Ministry and Lands Authority to have a scale model of the latest plan prepared. Although the Lands Authority is the nominal owner of the Omariya plot, the Housing Ministry has been the operative force behind the post-war development plans. When the model was presented last fall, it caused dismay in those present, including apparently Eitan himself who, in a conversation with this reporter, was subsequently to express displeasure with the building density assigned to the plot.

Another person shocked by the model was Art Kutcher, a young architect serving on the Municipality's newly-founded Urban Planning Unit. "I went back and suggested we shouldn't get involved in it," he recalled this week. "I said that it would be a catastrophe."

(Kutcher had studied architecture at Yale and the University of California and worked in the Chicago architectural office of Mies van der Rohe. He arrived in Israel in 1969.)

AFTER: Kutcher's sketch of planned Jerusalem landscape shows, from left: residential towers on the Omariya plot (1); the terraced look of the El Al hotel (2); the 18-storey tower of the Commodore Hotel (3); 22-storey King David Annex (4).



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Where are the genteel ancestors?

THE COLLECTED ESSAYS AND OCCASIONAL WRITINGS OF KATHERINE ANNE PORTER. New York, Delacorte Press. 496 pp. \$12.50. Available on loan at the U.S. Cultural Centre Library.

KATHERINE ANNE PORTER: A Critical Symposium. Edited by L. Hartley and George Core. Athens, Georgia, University of Georgia Press. 242 pp. \$7.50.

THE COLLECTED STORIES OF KATHERINE ANNE PORTER. New York, New American Library. 495 pp. \$3.50.

FLOWERING JUDAS AND OTHER STORIES, THE LEANING TOWER AND OTHER STORIES, PALE HORSE, PALE RIDER by Katherine Anne Porter. All three New York, New American Library (Signet Classic). Each \$0.95.

Reviewed by Lois Bar-Yaacov

KATHERINE Anne Porter was 72 years old when her first novel, "Ship of Fools," appeared in 1962. Until then her entire fictional output had consisted of three slender collections of short stories and short novels: "Flowering Judas and Other Stories," first published in 1930; "The Leaning Tower and Other Stories," first published in 1934; and "Pale Horse, Pale Rider" (1938). To get an accurate idea of the length of these books, it is enough to note that the New American Library's "The Collected Stories of Katherine Anne Porter," includes all her previously published short fiction and it comes in all to 496 pages, including blank space and title pages.

"Ship of Fools," her only full-length novel, was by no means universally acclaimed as a success. It would probably be most honest to say that it came as a great disappointment to many of Miss Porter's literary admirers who had been waiting for years for the piece de resistance of a rich literary career.

Solid critical esteem

And yet, despite the slight physical weight of her creative product, despite the relative failure of her central fictional effort, Katherine Anne Porter remains a major name in most evaluations of contemporary American literature. Is this just another case of a reputation manufactured by a coterie, or is there objective justification for the critical esteem in which she is held, the unabashed admiration which so many writers have expressed for her? The appearance of her collected essays and of these new editions of her short fiction give us an opportunity to reappraise her work, most of it published before 1940, from the perspective of 1971.

When we look to "A Critical Symposium" for assistance, however, we are sharply disappointed. With one exception — Robert Penn Warren's brilliant essay, "Tony with a Center: Katherine Anne Porter" — this book offers us nothing but a series of glorious examples of "professorese." For example, "the truth of fiction is thus defined functionally as being what must follow from what is given in the artist's created world," we are told by Edward Schwartz; or "the cracked looking-glass also suggests a relation to Tennessee that explores a dimension of the symbol's meaning different from the one suggested by Joyce," is the enlightening comment of Brother Joseph Wiesenfarth, S.S.C.

Even novelist Glenway Wescott, who is, after all, not a professor but a writer of sorts, and, more important, an old and close friend of Miss Porter, disappoints with his precious style and affected manner, like some garrulous old uncle recollecting his talented amateur niece: "Literary critics and historians have often remarked the mighty contributions of the female sex to literature, far and wide and always sheer insolence, however, Wescott doesn't hold a candle to another professor who turns up in an exchange of letters with Katherine Anne Porter in "The Collected Essays." Donald Sutherland is his name, and from the heights of Yale he reproaches Miss Porter for what he thinks is an unkind essay on Gertrude Stein (on whom, it seems, he wrote an adulatory book). He actually comes up with this statement:

"I do think the feminine mind lives and breathes in the personal and the sensory and when you go over to the attack even with fasting and prayer and purity of heart, you come out with the substance and texture of gossip and cannot really get beyond moral ideas, so that there never has been a woman critic and I think there never will be."

I hope that someone will call Kate Millet's attention to Prof. Sutherland, and I, I suppose, will just have to go out and burn my copy of Virginia Woolf's "Common Reader" to "suppress" any facts which might disturb the classical balance of his mind.

"Essential austerity"

Glenway Wescott, as I said, in trying to draw us a portrait of the author as friend, woman and a writer, falls miserably. Penn Warren, on the other hand, puts his finger on the success of Miss Porter's style, its "essential austerity." "With all the enchanting glitter of style and all the purity of language, and all the flow and flicker of feeling," he writes, "Miss Porter's imagination, as a matter of fact, is best appreciated if we appreciate its essential austerity, its devotion to the fast-drenched in God's direct daylight."

An evidence he analyzes her virtuous evocation of Braggioni, the Mexican revolutionary leader in "Flowering Judas," Braggioni, "his glutinous bulk," which "swells with ominous ripeness," and the "vast, careless wound of his self-esteem," is one of the most complete creations I have ever met in a piece of short fiction. He is captured in full and explored in depth in relatively a very few words. For my own evidence I should like to point to another short piece which I have only now discovered: "Portrait: Old South." In it Miss Porter conjures up for us her Texas grandmother and her grandmother's world in an unforgettable four pages. The old woman who "believed it was her duty to be a stern, methodical disciplinarian... and brought up a household of the worst spoiled children

in seven counties and started in again hopefully with a long series of motherless grandchildren," started out life in the ante-bellum South, a lavish world which Katherine Anne Porter magically evokes with just a few lines describing a wedding reception — "she couldn't remember whether the bride's skirt had been twenty-five feet or twenty-five yards around... white satin brocade."

"Grandmother was by nature lavish, she loved leisure and calm, she loved luxury, she loved dress and adornment, she loved to sit and talk with friends or listen to music; she did not in the least like pinching or saving and mending and making things do, and she had no patience with the kind of slackness that tried to say second-best was best, or half good enough... She loved to have us say our prayers before bedtime in a cluster around her knees, and in our jealousy to be nearest, and to be first, we often fell fighting... It was 'vulgar,' she said, and for her, that word connoted a peculiarly detestable form of immorality, that is to say, bad manners. Inappropriate conduct was bad manners, bad

manners were bad morals, and bad morals led to bad manners, and there you were, ringed with fire, and no way out."

In the photograph on the back cover of "The Collected Essays," we see the granddaughter of just this grandmother, an elderly Southern lady with clear white skin, high clean cheekbones coming down in strong lines to a refined, almost primy mouth; she is wearing a wide-brimmed straw hat to hold away the intruding sun. A fastidious woman, she seems, one ringed finger raised in delicate explanation — or rather a fastidious lady. This fastidiousness — intellectual, moral and social — is the key to many of Miss Porter's great insights but unfortunately, it is a two-edged sword. To see fastidiousness as perception, read her essay on "Lady Chatterley's Lover;" "A Wreath for the Gamekeeper," or her ironic sketch of Gertrude Stein.

Rant and rant

If there is anything that disgusts her, it is cant and pretentiousness. We all went out, and quite rightly, she says, to demonstrate for Lawrence's right to publish his book, but now that everyone can read it, in paperback or hardcover as they please, we can pull the wraps off and reveal the truth — the whole thing is evidence of bad taste, grotesque, comic bad taste. Her conclusion is:

"If a novelist is going to be opinionated and obnoxious and obsessed on so many subjects, he will need to be a Tolstoy, not a Lawrence."

The essay on Gertrude Stein, to which Donald Sutherland objected in his Olympian manner, puts all the fashionable rant and cant about Gertrude Stein into an honest perspective. The essay is malleous; it is unkind; it even verges on the

in fiction Miss Porter's meticulous insight, combined with a control of language close to the jeweller's art, has given us a series of whole worlds created in the compass of only a few thousands of words: the stiff pride and gull of a poor Texas dirt farmer caught in forces beyond his control in "Noon Wine"; the confrontation of the American old order, with the new in "Old Morality," Mexico and Mexicans in the mat of revolution in "Flowering Judas"; a love and death story that the readers of "Love Story" ought to read in order to find out what a love story is, in "Pale Horse, Pale Rider"; the very heart of the sickness and evil in pre-Hitler Germany in "The Leaning Tower." What another, inferior writer would have sprawled over millions of in-pushing confessions, shoddiness, lack of standards, revolutionary hysteria, above all, absence of aesthetic manners — was embodied for many of them in the Jew. It would take someone more broad-minded than I to forgive them this at first provincial and finally dangerous narrowness of vision. In their romantic pursuit of the absentees world of their genteel ancestors, they missed the relevance of the Holocaust (those of them who were alive to witness it). Even Katherine Anne Porter, who unlike many of them saw the German evil clearly and coolly and early and rejected it with contempt, never felt, it seems, any compulsion to ask herself why it had chosen the Jew as its object. He remained the outsider, the vulgarian; a footnote, if you like, to real history.

"Moral blackmail"

"Anti-Semite" is a stupid, reprehensible word in that it does not mean what it says, for not only Semitic peoples have taught the doctrine of the One God, and Anti-Semite is used now largely for purposes of moral blackmail by irresponsible people," she tells us in an adulatory essay on Ezra Pound in 1950, five years after the end of World War II. (This is the same woman who had claimed ten years earlier that she had spent most of her energy and spirit in an effort to understand "the logic of this majestic and terrible failure of man in the Western World.") Pound was a generous, gifted genius of a man, she says in another essay explaining why she supported him as a recipient of the Bollingen Prize for Poetry, but he was very "wrong-headed." "Wrong-headed" seems a strange, light-weight word for such a meticulous writer to use in the context of that historical moment. If Miss Porter can (rightly) berate Gertrude Stein for overlooking the advent of World War II and the reality of the evil in Germany, in her "concentrations" on her own image in the mirror, then we are entitled to berate her and her gifted contemporaries for another kind of blindness, mistaking manners for morality. More than "romantic Ireland" was dead and gone at the end of World War II. Unforgiving, however, I cannot tell a lie. She is a great writer.



Katherine Anne Porter — mistaking manners for morality.

ties of the Jews are peculiar. The subtle thing which we call manners among them differs from the manners of Americans generally." Or as Katie's grandma would have said:

"Inappropriate conduct was bad manners, bad manners were bad morals, and bad morals led to bad manners, and there you were, ringed with fire, and no way out."

There's no question that, like Willa Cather and Edith Wharton and T.S. Elliot and W.B. Yeats, in short, like too many of the great contemporary writers, Katherine Anne Porter's deepest emotions were engaged in the pursuit of a lost aristocratic Utopia that was, somehow, identified with morality. The modern world, the world of vulgar pushing confessions, shoddiness, lack of standards, revolutionary hysteria, above all, absence of aesthetic manners — was embodied for many of them in the Jew. It would take someone more broad-minded than I to forgive them this at first provincial and finally dangerous narrowness of vision. In their romantic pursuit of the absentees world of their genteel ancestors, they missed the relevance of the Holocaust (those of them who were alive to witness it). Even Katherine Anne Porter, who unlike many of them saw the German evil clearly and coolly and early and rejected it with contempt, never felt, it seems, any compulsion to ask herself why it had chosen the Jew as its object. He remained the outsider, the vulgarian; a footnote, if you like, to real history.

Gertrude Stein — narcissistic pre-occupation.

Jacqueline Kennedy

But, as I said, this Southern lady who looks not at us but away from us on the book's cover has her weaknesses, too. Perhaps we can glimpse them from one angle through the medium of an essay on Jacqueline Kennedy included in "The Collected Essays." After all the hard-headed, no-nonsense treatment we have seen her accord to various figures in her stories and essays, the breathless sentimentality of her portrait of the late President and his wife takes us by surprise. Jacqueline Kennedy was such a great rider, and dressed so well, and looked so much in love, and was a born giver of feasts and bore it all with grace. "What style they had, those young people! And what looks!"

As I said, this encomium for the woman who was to become Mrs. Obama takes us a bit by surprise. But not for long. Of course, it did look for a while like a new article of quality — the Kennedy ménage. And if we go back to Miss Porter's admirable portrait of her admirable grandmother and the pre-Civil War South which was her natural element, we are even less astonished. It seems that Jackie Kennedy shares quite a few of her grandma's qualities (I forgot to mention that the old lady rode a horse at a gallop right up to the day before she died). Jackie, it seems, is a born aristocrat.

Books in Review

Pages 21-24

Every Tuesday and Friday

Edited by Moshe Kohn

'Dare to be a Daniel...'

THE BOOK OF DANIEL by E. L. Doctorow. New York, Random House. 303 pp. \$6.95.

Reviewed by **Mariame Zeitlin**



Ethel and Julius Rosenberg

of what it was like as seen through the eyes of one of the orphaned children. The larger-than-life death caricatures of the parents have been turned into flesh and blood characters: if they are not monstrous criminals, neither are they saints. What might easily have become propaganda, Doctorow has transformed into art.

There are, of course, significant differences between the fiction and the facts, but there are also similarities. Yet these similarities do not detract from the whole. On the contrary, they reinforce the credibility of what might otherwise have seemed too unbelievable a tale of woe.

The Rosenbergs are re-created as Isaacsons, and the name would appear to be a deliberate choice, considering who were Isaac's sons and their legacy of brother pitted against brother. As for Daniel, the son of the Isaacsons, like his biblical predecessor, the Jewish Superstar in the Chaldean court, he has also survived the lions' pit and must also live by his wits as best he can. But unlike his namesake, he says at the outset: "But I, Daniel, was grieved, and the visions of my head trouble me and I do not want to keep the matter in my heart."

The book brings us up-to-date on what happened to the survivors, the two children whose pictures were last seen as they visited their parents in the Death House. Here they are, as little Daniel and Susan grown up, and the book opens with Daniel speeding from New York to Massachusetts in May, 1967, to see his sister Susan, who has just slashed her wrists in the ladies' room of a restaurant. Right then, readers are well advised to fasten seat belts, for this trip is impossible to leave midway. Before it ends, we will be zoomed back and forth in time, in and out of scenes, between first- and third-person points of view, and suffer shock wave after shock wave. Daniel sits in the Browning Room of Columbia University supposedly writing his doctoral thesis. Instead he is writing this book, hoping that by exorcising the ghosts that inhabit his body he may come to understand himself. His life has been at the mercy of external circumstance; now it is at the mercy of uncontrollable internal circumstance. With his animus of rage and hurt, he is continually striking out at everybody that comes near him — foster parents, wife, baby. Beyond the pale of fulfilling ordinary human longings, Daniel would gladly settle for just something tolerable, just a cessation

of pain, but even this is beyond his reach. For only one person, Susan, his lifelong partner in doom, has Daniel retained an unswerving love. He had held Susan's hand lightly all the way back to their old Bronx apartment when they ran away from the children's shelter to which they had been sent after their parents were jailed. On her own, the world is too much for Susan. Her suicide attempt lands her in a state institution where she must undergo electro-shock treatment. But there can be no defusing the explosive currents that course through the veins of either of these two siblings. Frenziedly Daniel searches for 'The Truth, only to find that one man's truth is another man's dogma; one man's dogma is another man's heresy.

The life-styles of the children are as real or as unreal as today's headlines, and intense though they are, it is the lives of the parents that produce the greatest impact. The reason is obvious: we were there; we recognize them. Of course, when Rochele Isaacson goes off to jail via the subway, never to return, she leaves behind a clean house and peanut butter sandwiches for the children in the icebox.

"My mother left me in her long, black coat, and although she never wore hats, she wore a hat that day, also black, and almost invisible in her thick curly black hair. At lunchtime I ate the peanut butter sandwich and the apple from the icebox. Mrs. Bittelmann smiled at me and told me I was a shayneh boychik... I played with Susan, Mrs. Bittelmann kept going to the front door and looking outside. I waited. It got dark. Mrs. Bittelmann began to meek softly to herself and shake her head as if some chronic pain had returned with the nightfall."

There is special irony in the scene which is the fulfillment of Daniel's *idée fixe*: a confrontation with his parents' accuser, the faithless Mr. Mindish. He pursues him to Disneyland, the giant California amusement park, where "the problems of mass ingress and egress seem to have been solved to a degree that would light admiration in the eyes of an S.S. transport officer." Mr. Mindish is found in Tomorrowland, having traded in his youthful Communist dream of utopia for a capitalist wish-fulfillment: an *Autopia*, a place where the illusion is created of driving bigger and better futuristic cars on bigger and better super-highways. The man who put his finger on his parents now rides kiddie cars for kids. "Hello, Mr. Mindish. I'm Daniel Isaacson. I'm Paul and Rochele's son, Danny... I was stoked to see water well from the congested yellow corners of his eyes. 'Denay? It's Denny?...' For one moment of recognition he was restored to life." Daniel's revenge cup shatters as the old man pulls him down and kisses him.

Doctorow has his hero address his readers directly, but hardly in the "dear and gentle reader" phraseology of a Henry Fielding or a Jane Austen. Daniel, the taunted, taunts: "I suppose you think I can't do (write) the electrocution. I know there is a you. There has always been a you. YOU. I will show you that I can do the electrocution."

And he does. And does so not to be sensational and not to seek sympathy, but because he must. Doctorow's ability in making YOU understand why he must is remarkable. One may disagree with some of the author's views, but any disagreement becomes irrelevant in the presence of such an achievement. Doctorow, former editor-in-chief of *Dial Press* in New York, has written two other novels, and with his offering joins the circle of writers whose new books are awaited with great anticipation. Innovative, unflinching, it brings to mind an old Revivalist hymn:

"Dare to be a Daniel, / Dare to stand alone, / Dare to have a purpose firm, / Dare to make it known."

Jewish history told in hackneyed cliches

THE INDESTRUCTIBLE JEWS by Max I. Dimont. New York, New American Library, 374 pp. \$1.25.

Reviewed by **Matthew Nesvicky**

MAX I. Dimont's first book, the vastly popular "Jews, God and History," was embarrassing in its effusive thesis that the Jews were responsible for all the goodness in the world. The present volume is embarrassing simply because it is so outrageously bad. It is bad from its fuzzy conception through its awkward execution. Though professing to draw upon only "objective scholars," Dimont nevertheless begins with a thesis, and since he must fill the reader with it mercilessly from start to finish, it is an obviously weak idea at that. Dimont proposes that the Jews have a manifest destiny, which is to bring the message of brotherly love to all mankind, and that the dispersion, which was necessary to achieve this, was also a blessing, since it preserved the Jews from extinction.

Nothing new

None of this is new, and Dimont succeeds in adding nothing new to the discussion. No theologian, he sidesteps the question of whether or not God is involved in this manifest destiny by saying it is irrelevant. No philosopher, he dismisses the innate obscenity of the "blessed diaspora" by stating that throughout history, all religions, not just Jews, have been persecuted (the Nazis killed 5 million Jews and 12 million Christians, he points out). No historian, he thinks that dynastic gossip can summarize a civilization, or that chronological lists of facts can substitute for an analysis of ideas. No scholar, he thumps us with a bibliography of over 600 items which nevertheless is devoid of periodicals, is mostly restricted to popular works in English of the last 15 years (Dimont says he stands on the shoulders of modern scholars) and which is categorized in a manner that defies all sense ("The Mac-



LECTURES AND SYMPOSIA AT THE VAN LEER JERUSALEM FOUNDATION JANUARY 1972

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"ISLAMIC THEOLOGY AND THE DECLINE OF ARABIC SCIENCE IN THE MIDDLE AGES"
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"HIGHER EDUCATION IN THE UNITED STATES: HAS ITS GOLDEN CENTURY ENDED?"
Chairman: Prof. S. N. Eisenstadt
Co-sponsored by the Hebrew University, Jerusalem.
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VAN LEER COLLOQUIA ON ISRAEL IN THE 'SEVENTIES
Prof. MICHAEL BRECHER
Dept. of International Relations, the Hebrew University, Jerusalem.
"ISRAEL'S FOREIGN POLICY IN THE 'SEVENTIES"
Chairman: Prof. Saul Friedlander
Chairman, Dept. of International Relations, The Hebrew University, Jerusalem.
Commentary: Mr. MOSHE BEYAN
Tuesday, January 25, 1972 at 8.30 p.m.

VAN LEER COLLOQUIA ON THE KIBBUTZ BY THE 'SEVENTIES No. 2 (in Hebrew)
Prof. HAIM BARKAI
Dept. of Economics, the Hebrew University, Jerusalem
Dr. YA'AKOV GOLDSCHMIDT
Director, Antor-Kibbutz Economic Research Unit
"THE KIBBUTZ IN THE DEVELOPMENT AND ECONOMICS OF ISRAEL"
Monday, January 31, 1972 at 8.15 p.m.

43 Rehov Jabotinsky, Jerusalem. The public is invited.



Alterman's folk-riddles

FOLK-RIDDLES, much like folktales and jokes, shed a light on the people that created them — the Russian's answer to the what-if-it-things-and-stays-in-its-place one is a whittling-stone, but the cypriot says: a heart. Yet many folk-riddles aren't really meant to be solved by the hearer, for rather than questions they are parables or metaphors. The basic riddle is universally concerned with everyday domestic objects and animals, lending them a new, often witty, sometimes poetic dimension. This is illustrated by the view of a mirror as having one back and a thousand faces, the view of a needle as an

Old pick-into
An cut in her head
Her nose of copper
Her tail a thread

or of a saw as one that

A mouth he doesn't open
But he burrs his teeth
Eating as he runs
And striking us he cuts.



NATHAN ALTERMAN

MAN WITH A SPLINTER IN HIS FOOT

He went to the woods and caught it,
And after he caught it,
Sat down and sought it,
And since he sought it and didn't find it,
Home with him he brought it.

No wonder that such a thing as that appealed to Alterman with his love of contrasts. Some of the riddles have their solutions on top, some can be guessed at merely from the sound of them, like the lovely but translatable fish-riddle; for some the illustrator has provided help, and in other cases again help comes from the division of the material into categories such as vegetables, the elements, or, in Alterman's own words: *Fourth Part — Contains riddles that on four's walk or on two's skid. / Along with some riddles that crawl and a few that swim.*

This, in short and resisting further temptation to quote, is a treasure of a book, to be shared by the whole family from seven up.

TELL IT WITH A TEAR

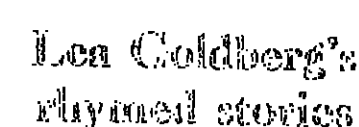
HARD upon a recent translation of Hector Malot's "Sans Famille" comes his "Roman Kalbris" or "The Boy Who Found Himself". BEN HAMALAH (Am Oved, 141 pp., retold from the French original by Rivka Davidi, drawings by Robert Nadler). Roman is Remy's spiritual brother but much less lively than he, at least in them with him, that is, identify this version. Possibly in order to avoid making this another tear-hearted manner he can't. With his jerker, Davidi has kept her narrative as dry as she could and thing that Am Oved — such a scrapped nearly all the schmaltz, liable children's books publisher. But what with poor orphans on the generally — has put out to date.

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Alterman's folk-riddles



LEA GOLDBERG

SOBVEN and under will love a picture-book by Alterman's fellow poet Lea Goldberg, a retelling of her three rhymed stories **DEBRA LEHASKI** (Sifriyat Po'olim, 52 pp., illustrated by Shmuel Katz). The little-story will be recognized by adult readers for what it is: the traumatic experience of anyone who has ever had to buy, sell, rent or let a flat. It makes good use of the repetitive element inherent in that situation: animal after animal comes to inspect the vacant sixth storey in the house where Mrs. Hen, Lady Cat and others live, and each has his objection to this and that (Mr. Pig: it's too clean!). The moral of it all is that the important point to consider when renting a flat isn't floor space: it's neighbours.

The second story is one that will appeal to a child's sense of the absurd. Gates of laughter will presumably greet its lumpy-tummy world where a man sits in the kennel and the dog in a chair with the newspaper, where the mouse is chasing the cat, and where Anat's shoes are in her bed and she is underneath, situations that are depicted by Anat's father, and immediately remedied on the facing page when Anat points his errors out to him. The third story is about happiness and three magic nuts.

It isn't often that I can recommend two books in one week without any reservations, but this is such a week.

Poet of the camera

ANNA Rivkin-Brick was also a poet, a poet of the camera, but she did not always get the best her pictures of children the world over deserved. IN **GUENET, HAYALDA, ME'ETHIPIA** (Sifriyat Po'olim, text by Vera Forsberg, translated by Mira Meir, 18 pp.) the pictures are lovely as always, but have been strung together with a rather forced story about Guenet's baby-brother who gets bitten by a snake. Guenet goes in search of help, and that goes to account for a pageful of flamingoes, a valleyful of cows, a treeful of vultures, and the worried look on Guenet's face. Five to seven.

"Fiddler on the Roof"

"Chen," Tel Aviv 8.15 p.m., 8.45 p.m.
"Ben," Jerusalem 8 p.m., 8 p.m.
Sat. night 8.30 p.m. - 8 p.m.
"Feer," Haifa 8 p.m., 8.30 p.m.
Sat. night 8.15 p.m., 8.45 p.m.

What happened in the phone booths

THIS story material in MA KARA BITANI HATELEFON (374 pp., what was collected and translated by Shlomo Nitzan (What Happened in the Phone Booths, Hachem, 91 pp., drawings by Zlma Guezzi), is quite a random collection from various sources, there is a spy-and-robbers story, one about a diver of Jan cooking out of a crack in a jam-barrel, farm-animal stories and dog stories. What they all lack is the stylistic art that ought to have built them up and led them to a crisis, a point, or a solution, and I rather think the translator is to blame for that, because it is surely impossible so many different authors in precisely the same flat, pedestrian manner. Nitzan, however, is a professional writer, and though the only writer — or publisher — to treat the translation of children's books so lightly: I am beginning to believe there must be some reason at the bottom of this proliferation

of inferior translations. A fundamental lack of respect for children's literature, perhaps?

Badly retold folk-tales

COMERTBERG is wrong, too, with the three folktales retold by Karel Hliva in HANSA-AND-LAR THE ANI VEIAMELECH (Sifriyat Po'olim, The King and the Poor Child, Hachem, 25 pp., 11.50, illustrated by Abraham Ben-Zion). It is published in picture-book format, with a nice colourful cover, a crisis, a point, or a solution, and I rather think the translator is to blame for that, because it is surely impossible so many different authors in precisely the same flat, pedestrian manner. Nitzan, however, is a professional writer, and though the only writer — or publisher — to treat the translation of children's books so lightly: I am beginning to believe there must be some reason at the bottom of this proliferation

A German's Holocaust novel

FRIEDRICH by Hans Peter Richter. New York, Holt, Rinehart and Winston, 149 pp. 4.50.

Reviewed by **Karen Gershon**

FRIEDRICH, the boy upstairs, is a little to be envied: his family is not so badly off; his mother has more time and inclination to play with him. But he and the narrator of the story are born in an unnamed town in Germany in 1925, and Friedrich is a Jew. The gradual change in the atmosphere — which soon gains momentum — seen through spectator's eyes, is like the slow gathering of the evil forces in a Grimm fairy-tale. But this is reality, and we know what is coming next.

The author is a German and he probably hopes in mind that the young readers at whom this book is aimed have never met a Jew personally and, in the face of rumours and unanswered questions, needed to be informed. He weaves his story with skill around the essential facts, including clear descriptions of Jewish religious customs, such as Kibush and Bar Mitzvah, as well as the stages of anti-Semitism in action, and adds a chronological table of the development of the persecution.

It is interesting to note that this book, first published in Germany in 1961, was selected for the "Distinction" of the 1962 German Children's Book Prize, is now in its sixth edition, and has been translated into six languages. It is very much the sort of book adults give children because they ought to read it; only older, say teenage, children might choose it for themselves because of its subject matter and would find it rather below their intellectual level. It does not stand comparison with "The Story of a Boy in a German Town" by Kenneth Ann Brown or "The World that Sumner" by Robert Fuller, neither of which enjoyed a similar success; they tell the same story through the eyes of Jewish boys. "Friedrich," naturally enough, presents the persecution in books by Jewish writers on that subject.

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Alternatives to nationalism

THE bloodshed connected with the attempted establishment of a new Bangla Desh nation is the outcome of the most recent of many violent conflicts waged over rival definitions of nationalism which have been especially prevalent in the non-Western world in the 20th century. By the 1940s, Mahatma Gandhi's mode of nationalism was no longer satisfactory to all the inhabitants of the Indian sub-continent then ruled by Britain. Mohammed Ali Jinnah's assertion of the existence of two nations — of Hindus and Moslems — led to the establishment of Pakistan as a Moslem state when Britain left India after World War II. Now, however, even religion has not proved to be a sufficient integrative force for the people of what was East Pakistan.

Elie Kedourie, according to his earlier "Nationalism" and the introduction to the present anthology, is not surprised at the great destruction wrought in the name of nationalism. No one is more critical than he of the effects of the nationalist ideology which Asians and Africans have adopted from European models. This is evident in his very definition of nationalism:

"Nationalism is a doctrine invented in Europe at the beginning of the nineteenth century. It pretends to supply a criterion for the determination of the unit of population proper to enjoy a government exclusively its own, for the legitimate exercise of power in the state, and for the right organization of a society of states. Briefly, the doctrine holds that humanity is naturally divided into nations, that nations are known by certain characteristics which can be ascertained, and that the only legitimate type of government is national self-government."

Intolerance

He is sceptical about nationalism's intolerance of cultural diversity, which was acceptable in the Roman and Ottoman Empires. Nationalism, according to Prof. Kedourie, intruded into, and overcame, non-Western traditions because of the military strength, administrative hegemony and emphasis on literacy. The result was a loss of ambivalence among nationalist leaders, who had been trained in Western ways but had not achieved equal opportunities or respect. As a result, they returned to their own cultures with a Westernized perspective and tried to resuscitate the glories of the past in the hope of a prouder future. The readings in this volume, accordingly, evoke the magnificence of former cultural centres, such as Greece, or of ancient empires, such as Iraq and Ghana, which have been the source of names and vicarious pride for some post-colonial states.

Prof. Kedourie's book offers a wide cross-section of nationalist writings, some hitherto unpublished in English, from the works of Adamantios Korais of Greece; Tekin Alp of Turkey; Surendranath Banerjee of India; Choudhury Rahmat Ali, who created the concept of Pakistan; Sun Yat Sen of China; and Edward W. Blyden of Liberia, who pays tribute to the accomplishments of the Negro in history. The selections indicate a similar process of reviving and romanticizing history that occurred almost simultaneously among various proto-nations. Attention is devoted primarily to intellectuals concerned with finding a cultural and political way out of the frustrating subjection to Western colonialism rather than to the most prominent activists who found the ultimate solution in efforts to establish new national entities.

In the latter case, Africa is probably better represented than Asia, whose best known leader quoted here is Sun Yat Sen. Prof. Kedourie brings selections from the writings of two rival Pan-Africanist leaders: W. E. B. DuBois and Marcus Garvey and from two of the main participants in the struggle for Kenyan independence — Tom Mboya, politi-

NATIONALISM IN ASIA AND AFRICA. Edited and Introduced by Elie Kedourie. London, Weidenfeld and Nicolson. 569 pp. £1.25 (paper).

NATIONALISM AND ITS ALTERNATIVES by Karl W. Deutsch. New York, Knopf. 200 pp. \$5.95.

Reviewed by Susan A. Gitelson

... and Josiah Kartuli, a Mau Mau fighter. The latter excerpt, however, is among the examples Prof. Kedourie brings to show the danger of extreme nationalism, which is a destructive form of political messianism or millennialism which advocates violence and bloodshed in the name of a better future. This view is expressed with great eloquence by Franz Fanon as a result of his observations of the Algerian liberation struggle and by various Arab nationalists included in this volume.

Two omissions

Prof. Kedourie's book, for all its moral fervour and ample documentation, has two obvious omissions. One is the striking lack of any information about the editor's "Asian" background. According to a note about him in the back of the book, he was educated at the London School of Economics and at St. Antony's College, Oxford, and is now Professor of Politics at London University. Yet how can anyone who feels so strongly about non-Western nationalism and who has written so extensively about the Middle East not identify his own Iraqi Jewish origin? How strange that this critic of the Western world should allow himself to be known only for his role and achievements in the West.

It is also surprising not to have any selection from Zionist thinkers. Prof. Kedourie explains this lack of attention to the geographical setting of Israel in Asia as due to the preponderantly European origin of Zionist intellectuals. Yet two of his "Pan-Africanists" — DuBois and Garvey — were Americans.

Certainly Jews have had a greater sense of nationhood than many of the other peoples mentioned. Furthermore it was clear by the Zionist Congress' rejection of the "Uganda Plan" that the fulfillment of Zionist nationalist aspirations had to be in Eretz Yisrael, the Jewish People's ancestral homeland in Asia. There should certainly have been excerpts from the writings of at least Moses Hess and Theodor Herzl. For as J.L. Talmon has written in "Israel Among the Nations":

"The wonderful gallery of great and colourful personalities thrown up by Zionism will stand comparison with any of the finest and ablest national leaders among the nations."

Despite these omissions, Prof. Kedourie's forceful critique, which he backs up with ample evidence from the nationalist literature, illustrates vividly the dangers of extreme nationalism which ignores the rights of non-nationals. But the alternative he offers, of a return to the Ottoman Empire's system of plural government, cultural pluralism, and literacy except for a small elite, is reactionary, foolishly romantic and unrealistic.

It would be more worthwhile to examine nationalism objectively for both its positive and negative features. Moreover, anyone who considers how nationalism is connected with the process of modernization will understand that it would be very difficult to change the trend toward a world of nation-states. After all, while the nationalist leaders were protesting against the effects of colonial conquests, they also wished to use European ideas and institutions to bring about

necessary social changes. Unfortunately, however, it proved difficult for them to discriminate between the positive effects of Western culture, such as scientific advances, and the negative concomitants, such as the anxieties which Prof. Kedourie deplores — brought about by impersonal bureaucracies.

A MUCH more constructive approach is found in the works of Karl W. Deutsch and Dankwart A. Rustow, who study the process that led to the rise of nationalism in Western Europe, where the state coincided with the nation, and in Eastern Europe and the developing countries, where nationalism has had to be formed on the basis of given state boundaries.

According to Prof. Deutsch in the book under review, "The coming together of the state and the people makes a modern nation. A nation is a people who have held of a state or who have developed quasi-governmental capabilities for forming, supporting, and enforcing the common will. And a nation-state is a state that has become largely identical with one people." The usefulness of nationalism as a way to deal with social transformations can best be understood in terms of Prof. Rustow's definition, in "A World of Nations," of modernization as "rapidly widening control over nature through closer cooperation among men."

Nationalism can thus be comprehended most objectively as the cement needed for political and social integration in whatever political entities have evolved through a slow, organic process, as in France, England, Germany, Italy, Japan and China; or through abrupt, often accidental events or decisions, as in Yugoslavia, Lebanon and Nigeria. Very often the latter are threatened by separatism and secession, though such dangers can face even the more organic creations. When the political integration is successful, according to Prof. Deutsch, it is based upon ties of transport and trade within countries, the growth of a national language, the integration of elites, the expansion of an in-group feeling from kin or tribe to a whole people and culture, the growth of social communications, and, finally, the unity of administrative districts into a state.

Secession and civil war

Not all attempts at amalgamation succeed, however. There is always a danger of secession and civil war as occurred in India, Pakistan, Nigeria and the Congo. In fact, governments have to prove again and again, especially in crisis situations, that they can retain the loyalties of their citizens.

The alternatives to nationalism, as Prof. Deutsch perceives them, are either a return to local loyalties or attempts to create regional integration or world government. So far, the diminution of the nation-state's role to merely preserving law and order within a small area is impossible, since people have come to expect too much in terms of welfare functions from a centralised national government. On the other hand, most attempts at political integration of regions or the entire world have not succeeded since they have not offered enough advantages or expanded government capabilities, especially to the elites, to offset the disadvantages of giving up existing loyalties and privileges.

The most to be hoped for at present is the establishment of "pluralistic security communities" on the Scandinavian mode, where neighbouring states do not intend to wage war against each other. Sufficient cooperation can then exist among the nation-states within a global framework to deter nuclear war and to increase mutual concern for the welfare of human beings in all nations.

Dr. Gitelson is Lecturer at the Hebrew University's Department of International Relations and African Studies.

Economic theory and fact in developing countries

INDIAN ECONOMIC CRISIS: A Diagnostic Study, by C.T. Kurien. London, Asia Publishing House. 123 pp.

Reviewed by Moshe Ater

WHAT a refreshing book. Though no more than an elaboration of one simple thought, and concerned with problems specific to the author's homeland, it challenges conventional theories of economic development and must provoke discussion everywhere. Indeed, the book's seminal importance for economic theory may yet exceed its practical impact on India's economic planning. Unfortunately, the author, Chairman of the Economics Department of Madras Christian College, stops short of pursuing insights to their ultimate conclusions, and of putting them into a proper generalized form. But he provides an excellent starting point.

The theory which the author is up against is the Harrod-Domar economic growth model, adjusted for developing countries in particular by W.A. Lewis and N. Kaldor, which has become an article of faith of economic planners. More exactly: he revolts against the way abstract concepts derived from Keynesian economics have been applied to facts of life quite different from that of the industrial, capitalist, money-minded West. Because economic growth is most evident, most easily traceable, in terms of money, it has been presumed that it takes place almost exclusively in the modern, "marketized" sectors of the economy. In particular, it has been taken for granted that only the advanced "capitalist" sector is capable of accumulating (i.e. saving) the profits required for capital investment, i.e. for economic growth, while the "subsistence" sector — comprising the primitive farmers and artisans of the rural countryside — is almost by definition unable to provide spare resources and must therefore remain stationary. As a result, economic planning has been aimed at supporting the modern sector — in particular large-scale industry and transport — at the expense of the all the rest, with the state playing a major role as financier, investor, and often operator of the new enterprises.

This error, Dr. Kurien feels, stems from an uncritical infatuation with the notion in socialist and Soviet patterns of thought. He argues that the subsistence sector, too, has a vast growth potential which could be tapped by proper planning and provision of appropriate incentives, and should be given major attention in a country like India, where it still embraces the great majority of the population. He quotes figures to show that savings are accumulated among Indian "household-producers." He contends that the tight control of the Indian capital market, intended to channel savings to the projects designated by the authorities, has stymied accumulation of capital instead of promoting it. He recommends more reliance on, and assistance to, private initiative. One may guess that he is no friend of Prime Minister Indira Gandhi's economic policy.

What makes the book valuable is the author's readiness to grasp thorny theoretical matters: "In its earliest form any economy consists of only a collection of... self-contained and isolated families, or tribes, or villages... Economists have generally neglected the study of such economic units, relegating it almost entirely to anthropologists... What follows (and opponents) of Keynes has developed into Keynesian Economics is one of the best examples of modern economists' natural proclivity to concentrate on analytical tools, forgetting basic economic problems. Lewis, and many others following him, have tried to argue that an underdeveloped country is in fact a dual structure... But... The

income-generating process in the subsistence sector is not discussed in the model, but it is assumed that there is some mechanism by which per capita income in the sector is no less and no more than required for the barest subsistence. Thus the fact that the subsistence sector does not save (or cannot save) is a derivation in the model based more on conjecture than on premises. A further misconception... is that some of the accidental characteristics of the growing sector get firmly associated as causal factors of growth."

The nodal point in Dr. Kurien's reasoning — though he does not always succeed in making it clear — is the "essentially volitional character" not only of economic analysis, but also of all economic performance, and therefore the dependence of growth (savings, investments) on adequate incentives, and not necessarily on the income level. He writes:

"According to Keynesian theory... savings are a function of the level of (per capita) income. On the basis of this relationship it has been inferred that since per capita incomes are low in underdeveloped economies, their propensity to save also must be low. This, in fact, is one of the basic premises of the vicious circle theory. It is also inferred that the marginal propensity to save must be very low, even zero, at such low levels of per capita income, and hence rising incomes are likely to result in corresponding increases in consumption, thus making it difficult, if not impossible, for any increase in the average propensity to save. The pessimism regarding growth prospects of underdeveloped economies arises from such inferences about their low savings potentials."

In fact, the problem is not confined to underdeveloped countries. It is very much with us in Israel, where savings have been lagging behind the rapidly rising incomes. Dr. Kurien, however, dismisses this "conventional wisdom," arguing that even in poorest India savings respond markedly to investment opportunities. He goes so far as to assert that in the Indian economy there is a built-in "consumption squeeze mechanism," which makes people's living standards depend upon their intended savings, and not the other way round. "Subsistence" income (or resources) thus comes to spell something quite different from what that term commonly implies, and may include substantial surplus deliberately consumed (i.e. wasted from the angle of economic growth), which — Dr. Kurien points out — may be quite reasonable from the people's angle in the prevailing circumstances, though they may behave differently when the circumstances change. Whether or not the author's statistics are convincing, the problem bared by him cannot be easily shrugged off. The discretionary element involved in definitions of "subsistence," "cost of living," "wage minimum," "labour cost," etc. is of eminent importance both in economic theory and in practical policy. It overshadows not only discussions concerning economic planning, but also the conflicts between the have and the have-not nations.

Dr. Kurien's book is mainly concerned with savings and investments, it also touches on other issues, such as full employment and welfare, bravely authorities and warning fellow economists from copying "in a parrot-like fashion" modern Western slogans.

Dr. Ater is Jerusalem Post Economic Editor.

Nurses to get higher degrees — survey in progress in Jerusalem

By ERIKA GIDRON

Jerusalem Post Correspondent

NEW comparisons can be drawn between the problems facing Israel and the United States in the fields of medical and public health services. In every aspect but one the two systems are very different. That one is the acute shortage of qualified nurses, a long-standing problem common to both countries.

In this, as in other fields of medical care, the ratios differ: there is only one nurse for every two doctors in Israel, as compared with two nurses for every doctor in the United States; but that is because there are proportionately fewer doctors in America.)

To help solve this pressing problem, and expand the existing training facilities for nurses in Israel, the Hadassah Medical Organization of America is sending Dr. Anne Kibrick to Boston on a one-man survey mission to Jerusalem to meet with faculty and staff of the Hebrew University and the Hadassah Medical Centre. At the end of her four- to five-week stay in Israel, Dr. Kibrick will present a preliminary outline for a proposed curriculum for an advanced degree-level course in nursing, to be offered as an alternative to the



DR. ANNE KIBRICK

existing three-year course at the Hadassah School of Nursing. For Dr. Kibrick the role of adviser to a foreign medical organization is not new. At present chairman of the department of nursing at Boston College's graduate school, and formerly dean of Boston University's School of Nursing, Anne Kibrick has visited other countries — among them France and Kenya — in a similar capacity.

"There is a desperate need for nurses in Israel as elsewhere. The profession does not attract enough newcomers to compensate for those that 'drop out.' It is not enough to offer them better working conditions and higher salaries. Many of those who qualify as Registered Nurses (R.N.s) later leave the profession because of its lack of academic standing," says Dr. Kibrick.

New course

"The new course, of four or five years' duration — this has yet to be determined — will be offered jointly by the Hebrew University and the Hadassah School of Nursing. It will combine the curriculum of a regular academic programme in the

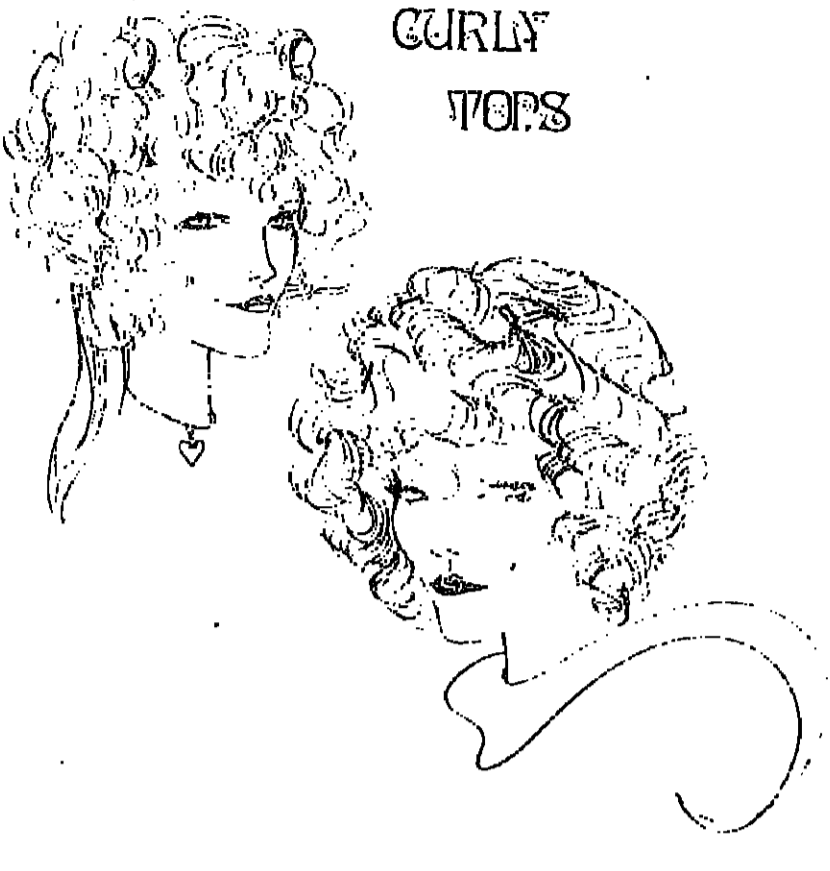
liberal arts with professional training at the Medical School. On their completion of the course student nurses would graduate with a B.Sc. degree and a diploma in nursing."

As president of the National League for Nursing and a member of the National Advisory Council on Nurses' Training, her work takes Dr. Kibrick to universities and schools of nursing throughout the United States. Her most recent honorary appointment is to have been elected by the National Academy of Sciences' Institute of Medicine to membership on the advisory board for public health in the U.S. President.

"I am away from home at least one day every week visiting institutions from Hawaii to Washington State. That's why I decided on this trip to take my family along to Israel," says Dr. Kibrick, who arrived in Jerusalem a fortnight ago. With her are her husband, Dr. Sidney Kibrick, a physician, lecturer and researcher fellow in pediatrics, and their two children, aged 17 and 12.

Tailor-make

"Although my recommendations when I return — how to get up a basic baccalaureate programme for training nurses within the framework of the Hebrew University — will be based to a great extent on my knowledge and experience with similar programmes in the United States, the idea is not to copy but to tailor-make a course that will meet Israel's particular medical needs. I shall meet with Professor Mann and the head of the nurses school at Hadassah, also with the Dean of the Medical School, and the Rector of the Hebrew University. I should also meet with the main consumers — your Kuppah Holim organization, for instance — to learn of their requirements. Together we shall try to work out a formula for a more advanced training programme than that at present offered. Eventually I should like to see some arrangement for holding international seminars in nursing, with exchange visits for groups of nurses from the two countries, just as there are for doctors in different fields of medicine."



Judging by the new hairstyles of top stylists like Leonard, Vidal Sassoon, etc., heads are currently turning curly. Out: the straight or lightly waved layer cut hairstyles. In: tight curls and corrugated waves that look like something out of a Shirley Temple/Rita Hayworth movie. Illustrated on left is one called "Kemp" — creator not given — and on right the "Washburn" look which Vidal Sassoon designed.

"It may take a while for these curly styles to catch on," says Leonard, "but once people start wearing all the Forties clothes and accessories, curly hair will be in. So far, about 25 per cent of my clients are having their hair done this way." One of his clients, Claire Reudesham, who runs the Rive Gauche shop in Bond Street and wears the St. Laurent clothes, with their square shoulders, small waists, pleated skirts and ankle-strap shoes, gets exactly the effect she wants when her hair is set this way and she says it looks better and better as it gets softer.

In the old days of pin curl setting, you had to have a perm if you wanted your hair to look really curly. Now, stylists have found that by setting hair on the same wavy rods that are used for perming, they get identical results, and, as Claire Reudesham says, it lasts twice as long as a normal set.

The alternative method, which is much more drastic, is to perm the hair and then blow it dry without setting, but the disadvantage is that if you decide to change your style, you have to wait until the perm is cut off or grows out.

If you are weary of having a curly hairstyle in case it doesn't suit you, try a bubble cut only. To get the right effect, stylists are taking Afro-locks and cutting them, so that they look soft and naturally curly. They are very light to wear and wash easily.

(Camera Press—Illustration by Angela Landels)

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Hope for the handicapped

By a Special Correspondent

"TOO many handicapped Israelis in the small towns and villages are vegetating, waiting for the end, despite the possibility that exists today of helping them to lead a more normal life," Prof. Yitzhak Margulies, IDC/Malben Medical Director, declared yesterday. He spoke at the Local Council office in the Israeli Arab village of Tira at a ceremony to mark the launching of a three-year demonstration project to develop a comprehensive rehabilitation program for the handicapped in the country's rural areas.

Three Jewish villages, Kadima, Kfar Yona and Tel Mond, with a total population of 10,000 and two Arab communities, Tira and Kalana, with a similar number of residents, have been chosen for the project, which is being financed by a IL386,800 grant by the Social Rehabilitation Service of the U.S. Department of Health, Education

and Welfare. The principal investigators are Prof. Margulies and Prof. Ernst Spira, Director of Rehabilitation Services at the Sheba Medical Centre, Tel Hashomer. Other cooperating agencies include local representatives of the Ministries of Health and Welfare, Jewish and Arab local authorities have promised their full cooperation.

"The problem of continued care for the handicapped living in outlying areas is a worldwide problem, Prof. Margulies observed. "Usually, the positive effects of treatment in the general hospital are lost soon after the handicapped person returns to his village.

A house-to-house survey will be precise number and types of handicapped. The investigators are interested in every kind of disability, whether it is from birth or caused later by a work or traffic accident, illness or any other reason. Data will also be collected from the local health and welfare officers.

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Mary Quant, London's with-it designer, has a "ginger group" for spring. On left a toraparound crepe de chine top with very wide circular sleeves, in strong hot colouring worn over wide crepe trousers with a cummerbund worn here as a headband. There is also a dragonfly horn brooch and light blue glass beads with flower pendant. On right a pleated silk suit in brown and white dancer print and long sleeved white silk scarf blouse. Worn with beige felt hat and Mary Quant light and cream kid tights. The effect very 80-ish. (Camera Press—John Bishop photos)

Three New Handbag Styles from ARNAKEL ISRAEL



Pumpkin coloured suede bag has oval applique and shoulder strap in dark brown patent leather.

Sporting shoulder bag in bordeaux colour suede has contrasting patch pockets in shiny hide.

Slim, square bag in suede with colour suede has contrasting patch pockets in shiny hide.

By Catherine Rosenheim
Jerusalem Post Fashion Reporter

THE Israeli leatherwear industry now has an important new sideline: handbags. Arnakel Israel, recently set up in Yavneh, already has an output of 600 leather bags a day and claim to be among the ten largest handbag manufacturers in the world.

Set up by a group of American investors headed by Mr. Aaron Chillewich, a leading U.S. leather merchant, last year's exports reached \$500,000. The same models are selling on the local market at the rate of about 600 per month. Mr. Chillewich is "fairly satisfied at the way things are going; on the U.S. market our biggest competitors in handbags are Spain and South America — in addition to which the products of American manufacturers have become far stronger since devaluation. The established reputation of Israeli leather fashionwear is a help in the marketing of Israeli-made handbags." Arl Handbags — the company's trademark — has its own New York showroom and is reportedly selling well in large stores such as Macy's, Bloomingdale's and Saks Fifth Avenue.

From the fashion and design angle, the Arnakel Israel range is impressive, concentrating on well-made, young style bags in the medium-price bracket. Like the ready-to-

wear industry, the fashion life-span of a handbag is a short one — three or four months on average. Most designs are produced in quantities of about 200, with best selling lines soaring high into the thousands.

Star style so far is a large, very soft suede shoulder bag shaped like a big pouch — 10,000 have been sold so far, and orders are still coming in. The factory works with several local designers, in addition to which it has its own design department which comes up with original designs of its own as well as adaptations of the latest Italian and French styles.

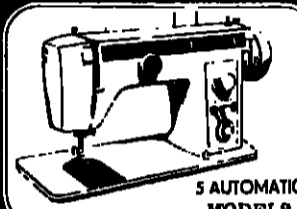
According to Managing Director Bills Wayburn, the current trend in bags is for semi-soft leathers, with suedes and patchwork and applique bags — all with long shoulder straps — still very popular. Newest colour for next summer is gumpkin — a particularly nice new suede style in this colour is shaped like a tiny hotball.

Outstanding among the range of bags with applique decoration is one in brown suede with a geometric pattern formed by criss-crossing triangles in sand, chestnut, topaz and avocado. Contrasting with this winter's browns and rich cognac and aubergine suede shades is one of next autumn's newest designs combining red, white and blue nappa in a geometric patchwork pattern.

On the local market, Arl handbags are selling between ILA0 and ILA20.

The complete range will be on display in Tel Aviv when the company's own showroom in Allenby Road opens in the near future.

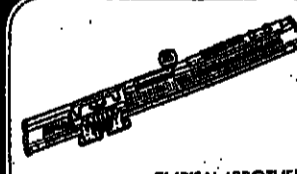
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Homecoming

COMING back to Natanya does not seem to make a great impression on the local population. A number of people observe in a puzzled way that they haven't seen me around for some time. When I point out that this was undoubtedly because I had been away abroad, they are pleased with their powers of perception and tell me it must be nice for me to be at home again. Others have not noticed my absence at all and are astounded when it transpires that I have missed some neighbourhood events because of being away. It appears that my presence is not noteworthy enough for the lack of it to be remarkable.

As always on returning, it is a little disappointing to find that nothing has changed. The door of the sitting room still sticks, the holes in the road have not been mended and the outside paintwork doesn't look any better than it did before I left. There are just a few

new factors to be taken into consideration. It is night time when I finally get up to the front door, but no light greets me, as the main fuse has blown. This also means there is no hot water, we have just this very morning run out of kerosene, rats have been sighted in the kitchen, and my niece and the dog have worms. I am given to understand that the last two items are unconnected.

Candlelight

My unpacking has to be done immediately by candlelight. My daughter demands to be given a lesson at once on the manipulation of her stills. With difficulty I persuade her to wait till morning, for although the probability of either or both of us breaking a limb or our necks will not be diminished in the daylight, it will be easier to find someone to repair the damage when the casualty ward is officially open for business.

She consoles herself by trying on all the clothes she has not seen before, and disposing of various souvenirs of my travels. The heavy bright Statue of Liberty on my desk, the tankard from New York's Chinatown on a hook from the ceiling and the nostalgic menus of a dozen restaurants over the table.

The mask of the Mayan rain god goes onto the back door. Subsequently this proves to be a mistake as we are subjected to such torrents that the Canton threatens to overflow its banks and the farmers start to complain, whereupon I bring it in and put it in a less conspicuous position. At once it stops raining and starts snowing, but this I feel is not my responsibility even by coincidence. Who knows what strange superstitions people have and what odd means they use to demonstrate them.

Asleep

In the middle of the sorting out, Hannah, dressed in a wide-green satin hoop skirt, scattered with sequins, an embroidered blouse and long silver earrings, falls heavily asleep on my bed. This is a pity as I had been looking forward to the use of it myself after the variety of strange ones that have held me during my wanderings. As nothing appears able to rouse her and she is no longer of an age to be carried, nor I in a condition to carry her, I am forced to betake myself to her bed which is full of bumps and unexplained protruberances, as well as a large assortment of dolls, roller skates and other essentials to a peaceful night.

Furthermore the dog who is slightly retarded mentally and evidently unable to perceive the difference between me and his mistress makes a number of attempts to climb in with me, worms and all. Eventually I am compelled to get up and forcibly eject him. He spends the rest of the night snuffling and complaining under the door, no doubt wondering why the usual occupant has suddenly decided to obey her mother's strict orders about bedroom hospitality to canines. It is indeed lovely to be home.

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CAT PHOBIA IN HOLLAND

By HENRIETTE BOAS
Jerusalem Post Correspondent

AMSTERDAM. — THE end of the year 1971 has left many cat owners, or rather, former cat owners, in Holland with a great sense of loss, regretting that they were too rash in a mood of panic they have now been parted for ever from their pets.

During the second and third week of December, scores of cats were presented to the animal clinics daily in the various towns with the request that they be put to sleep. In Rotterdam in particular these requests amounted to very many hundreds.

Other cat owners chose an even easier way. They simply put their cat out of the house, or took him by car to a remote spot, then left him to his fate. On the roads, scores of cats were found later that had been run over by passing cars.

Heartless

The reason for this pitiless and heartless behaviour had been an article in the Netherlands Medical Journal, followed by an interview in a very widely watched television programme by a certain professor J. Van Der Veen, professor of Medicine at the University of Nijmegen. He had written of a certain contagious disease, called toxoplasmosis; cats are the main source of infection.

This disease, Professor Van der Veen charged, is particularly dan-



Pet cat sitting in a window enjoying Jerusalem winter sunshine. (Rubinger photo)

gerous to pregnant women and their unborn babies, as well as to children below the age of three. It may cause children to become hydrocephalic, and cause serious eye trouble. Adults may also be affected.

THE disease is carried by parasites in the excrement of cats, the so-called toxoplasma, a microscopic parasite discovered six years ago, which enters the stomach and the bowels of a cat when she eats mice or birds infected with it. The only sixty were at all infected by symptoms of the disease are so similar to those of a mild influenza that it is very difficult to diagnose it. Moreover, most patients recover very quickly, and without suffering any untoward after-effects, with the

exception of a small percentage of pregnant women and very young children.

Following the disclosures by Professor Van der Veen the Netherlands Society of Veterinarians, as well as leading parasitologists, put the matter into its true perspective. Though theoretically Professor Van der Veen is right, in reality the unusual reaction to the disease is extremely rare.

Of ten thousand pregnant women, only sixty were at all infected by toxoplasma, and of these sixty, only one produced a child which was seriously affected; five to seven children had slight eye problems, causing them, for instance, to squint. Professor Van der Veen

reached his conclusion by laboratory experiments in which cats were fed with enormous quantities of toxoplasma-infected mice, much larger than they would ever eat in natural life. Moreover, only cats eating mice or birds can be affected, and not cats kept in a flat, as is the case with the majority of cats in Holland.

Finally, the disease can be caused not only by cats, but also by eating raw meat, or meat that is not properly cooked. Also, cats are carriers of the disease only during a very brief period of their lives, from ten to a maximum of thirty days. After that, they have developed sufficient anti-bodies.

Sound advice

The Netherlands Society for the Protection of Animals, jointly with the Veterinary Faculty of the University of Utrecht, has issued a communique minimizing the danger and giving some sound advice. Pregnant women can be affected only during the first three months of their pregnancy. The danger to small children is almost negligible. The toxoplasma becomes infectious in the excrements of cats only after one day; therefore, if the cat's box is cleaned properly every day, there is no danger. They do advise pregnant women not to touch the cat's excrements. The best thing to do is to use moisture-absorbing material for the cat's box.

It has also been pointed out that by destroying most cats — there are almost one million in Holland — a plague of mice is liable to develop a much more serious effect. Also, though this is no comfort, it has been pointed out that, if of all ten thousand children born, one is seriously affected as a result of infection by toxoplasma, the percentage of children dying as a result of traffic incidents is very much higher.

The best answer to the sweeping statement by Professor Van der Veen, however well-intended, was made by a young expectant mother, herself an animal doctor, who had herself photographed on the front page of a widely read daily, holding on her arm her first-born young son, and stroking her own cat with her other hand. She deserves the gratitude of thousands of cat-owners, including your own correspondent.



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LIVING LEGACY OF NADJA STEIN

By Yaacov Ardon
Jerusalem Post Reporter

THE work and spirit of Nadja Stein, who died five years ago, lives in the many fruits of her efforts on behalf of the underprivileged, the weak, the aged. One of her most creative acts was the foundation of a Golden Age Club in Hatifa where she lived after she had retired from WIZO. It set an example that has since been followed in many other places in the country and has changed the quality of life for the old.

Consulting hours, cultural programmes, an unofficial labour exchange for casual and part-time work, social contacts, are some of the useful blessings which the club dispense to elderly people who, but for them, would live in depressing isolation. The fullness of her heart and her gift for observation and imaginative sympathy developed social diagnoses and prescriptions for the relief of social ills that anticipated the findings of the sociologists, geriatric research and statisticians.

Nadja Stein was born 50 years ago, in Odessa, the daughter of a chief engineer of the oil wells owned by the Rothschilds in Baku. He died when she was five and the widow with her children moved to Vienna. An important experience of her childhood was the arrival of Jewish refugees from Russian pogroms. Her mother gave them shelter in their home. The young girl was given a humanistic education and grew up in the cultured urbanized atmosphere of Vienna in its best period. It was the time when intellectual and artistic interests, good manners and a cosmopolitan outlook were the values cherished by liberals — Jewish and Christian.

She was a serious person and matured early. At 18 she enrolled at the University of Vienna to major in history, adding philosophy, psychology and pedagogy. She was one of the youngest teachers at a progressive high school for girls in Vienna. She began to write and lecture on educational problems.

The outbreak of World War I wrecked many of her idealistic hopes and illusions. She moved to Zurich in 1918 and studied economics and sociology there for another three years. In 1919 she graduated and soon

Domestic letter box EPIDEMIC OR NOT...

THE doctor's advice on "what to do in case of flu" is greatly appreciated. Like all mortals I follow it faithfully. But... in common with many thousands, I have to produce a medical certificate when I return to work. So... I leave my warm bed, walk in the rain to the sick-fund clinic, sit there for two hours together with fellow-sufferers. The doctor tells me to stay in bed, drink lots of fluids... you know the rest. I return home feeling much worse; but I have my precious medical certificate. There is an alternative: I stay in bed, etc. etc. I don't go to the overcrowded clinic; I watch the rain through my window; I don't run the risk of re-infection; I feel like a millionaire; but for this luxury I pay with the days of my annual vacation (I don't bring a certificate). Well, you can't eat the cake and have it.

Interested persons should write to Mr. Yehuda Greenberger, 3 Rehov Shmuel Hanagid, Jerusalem.

afterwards married Herbert Greenstein (who later shortened his name to Stein), a man who shared her outlook and with whom she had a daughter.

They returned to Vienna and again she became a witness to another flow of Jewish refugees from post-war Russia. This time she took an active part in the relief work. Going to the root of the Jewish problem, she grasped the need for emigration on a massive scale — and discovered Zionism.

From discovery she went on to practical work. In Rumania she founded the first women's Zionist group and organized welfare operations for the refugees from Ukraine. In 1924 she visited Israel for the first time and described this — for her overwhelming experience in a pamphlet "The Hutzpa." From then onwards she spoke and wrote for immigration and what we call today absorption.

She lectured in the U.S. and Canada and travelled much in the service of Zionist information. In Berlin, which became her headquarters, she founded a branch of WIZO, carried on her propaganda efforts, always with the humanistic undertone that won her much success.

She settled here in 1932. Her first public office was in WIZO's press and information services, but her main field of interest and practical work was welfare for women and children. She visited institutions up and down the country, full of initiative and sparking that of others.

The mass immigration following World War II created housing pro-

OSTOMY CLUB

By Macabee Dean
Jerusalem Post Reporter

MEMBERS of the "Ostomy Club" are anxiously trying to enrol more members. There must be several thousand persons who have undergone such an operation living in Israel, yet most of them don't know of the existence of our club, or if they do, they are too ashamed to join.

This was stated by one of the members, who notes that the operation consists of diverting the fecal matter (for a variety of medical reasons) from the normal outlet to an artificial one built in the stomach.

"Persons who have undergone this type of operation can live an almost normal life," he said. "Yet many of them, once they have undergone the operation, hide from other people. Some even refuse to be seen in public if they can avoid doing this."

He adds that the club helps post-operative patients to lead such a normal life by explaining to them how to take care of themselves (which hospitals often do inadequately), as well as giving them the "social and psychological backing" they need.

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Rishona Lezion, December 28.

blems, the social dangers of which she foresaw a decade before they erupted into unrest. She criticized the unsatisfactory, the accommodation of tens of thousands in camps, proposed practical steps to relieve the shortage, steps that were taken years later, after much money had been wasted.

The country was still too poor and hard-pressed by even more urgent needs to adopt her social action plans. They thrive today as a living, creative monument to a high-spirited, selfless woman whose drive has left a mark on the social landscape of Israel.

Mr. Iyengar demonstrates the secrets of Hatha Yoga to pupils at the Yoga Society in Leeds, in the north of England. He is helping Barbara Hoare to perform the Sirsasana. Correcting the position of Jean Oliver is Hilda Mitchell, boutique owner and instructor at the society. In the background are Joanna and Barney Clump, who founded the society in 1963. Joanna, secretary of the society, is a former fashion-model. Barney Clump is a sales manager, and they have two grown-up children. The photo was taken at their home.

(Camera Press — Paul Sheridan photo)

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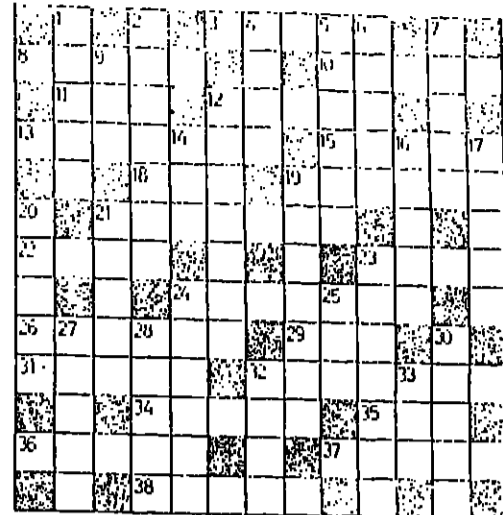
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Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

- | ACROSS | | DOWN | |
|---------------------|---------------------|---------------------|---------------------|
| 3 Jeer (5) | 1 Chadise (5) | 2 Have a (7) | 4 Absent (4) |
| 8 Malice (5) | 6 Have suddenly (5) | 8 Slank (6) | 9 More suddenly (5) |
| 10 Colour (5) | 4 Absent (4) | 11 Worker? (5) | 12 Town-like (5) |
| 11 Worker? (5) | 12 Town-like (5) | 13 Rough (7) | 7 Some-what (5) |
| 13 Rough (7) | 7 Some-what (5) | 14 Send payment (5) | 15 Cleaner (7) |
| 15 Send payment (5) | 15 Cleaner (7) | 16 Assorted (5) | 17 Robbery (5) |
| 16 Assorted (5) | 17 Robbery (5) | 18 Absolved (4) | 19 Spiritualist (5) |
| 18 Absolved (4) | 19 Spiritualist (5) | 20 Meat (4) | 21 Develops (5) |
| 20 Meat (4) | 21 Develops (5) | 22 Baffle (7) | 23 Watch (7) |
| 22 Baffle (7) | 23 Watch (7) | 24 Fool (4) | 25 In error (7) |
| 24 Fool (4) | 25 In error (7) | 26 Fool factor (7) | 27 Reclass (5) |
| 26 Fool factor (7) | 27 Reclass (5) | 28 Cover (5) | 29 Title (5) |
| 28 Cover (5) | 29 Title (5) | 30 Footnote (5) | 31 Mammal (5) |
| 30 Footnote (5) | 31 Mammal (5) | 32 Prize (5) | 33 Plan (4) |
| 32 Prize (5) | 33 Plan (4) | 34 Witty saying (5) | |



- 21 Precursor a barrel, maybe (4)
22 With a waterman may have to do (4)
23 Little bit going to work at (4)
24 Took out of branch a link at (4)
25 Escalade from the breaking (4)
26 The man's girl (5)
27 Put together a competition (5)
28 Stop working in the market (5)
29 Did take some ink with capital (5)
30 Finished with a girl in Ireland (7)
31 Has nothing but Indigo (4)
32 He was before public (4)
33 He was not exactly a lion (5)
34 Race after me, love (5)
35 She looks up without any change (4)
36 South African fish in the (4)
37 In the dark, who can get the (4)
38 He was not exactly a lion (5)
39 Shows building (5)
40 One's room (7)
41 Heads of ones hands (5)
42 Waterway (5)
43 An excess of happiness (7)
44 He was to get her than a penny in (4)
45 A lot of a lot? (5)
46 The Herald Song (4)
47 Incomprehensible as about a poem (5)
48 Most of them, mostly (5)
49 He was not exactly a lion (5)
50 A verb with a lip (4)
51 Four cleaner's passion (4)

CRYPTIC PUZZLE

- 3 He goes half a mile in a taxi (5)
8 From an (5)
10 Sounds an equine cap (4)
11 Show that you're chicken (3)
12 Throw the dice light to get a drink (5)
13 The bigger has a name for this natural product (7)
15 Homilies of an Edgwa (4)
16 Culturally a laster (4)
18 Push in so as to correct (4)
21 The London Symphony Orchestra making exposures (7)
22 A genuine Spanish club (4)
23 Avoid standing at ease? (4)
3 He goes half a mile in a taxi (5)
8 From an (5)
10 Sounds an equine cap (4)
11 Show that you're chicken (3)
12 Throw the dice light to get a drink (5)
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16 Culturally a laster (4)
18 Push in so as to correct (4)
21 The London Symphony Orchestra making exposures (7)
22 A genuine Spanish club (4)
23 Avoid standing at ease? (4)

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ARMY PROGRAMME
7:15 a.m. Opening, 7:30 Religious Service, 8:00 News, 8:15 a.m. Opening, 8:30 Religious Service, 9:00 News, 9:15 a.m. Opening, 9:30 Religious Service, 10:00 News, 10:15 a.m. Opening, 10:30 Religious Service, 11:00 News, 11:15 a.m. Opening, 11:30 Religious Service, 12:00 News, 12:15 a.m. Opening, 12:30 Religious Service, 1:00 News, 1:15 a.m. Opening, 1:30 Religious Service, 2:00 News, 2:15 a.m. Opening, 2:30 Religious Service, 3:00 News, 3:15 a.m. Opening, 3:30 Religious Service, 4:00 News, 4:15 a.m. Opening, 4:30 Religious Service, 5:00 News, 5:15 a.m. Opening, 5:30 Religious Service, 6:00 News, 6:15 a.m. Opening, 6:30 Religious Service, 7:00 News, 7:15 a.m. Opening, 7:30 Religious Service, 8:00 News, 8:15 a.m. Opening, 8:30 Religious Service, 9:00 News, 9:15 a.m. Opening, 9:30 Religious Service, 10:00 News, 10:15 a.m. Opening, 10:30 Religious Service, 11:00 News, 11:15 a.m. Opening, 11:30 Religious Service, 12:00 News, 12:15 a.m. Opening, 12:30 Religious Service, 1:00 News, 1:15 a.m. 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SEE A PLAY IN HEBREW AND ALL YOU HAVE

TO UNDERSTAND IS ENGLISH
SIMULTANEOUS TRANSLATION OF PLAYS
BY SPECIALLY TRAINED ACTORS

**THE HABIMA THEATRE
THE GYPSIES OF JAFFA**

Sat. Jan. 8, 8.30
Mon. Jan. 24, at 8.30 • Mon. Jan. 31 at 8.30
Tickets at hotels and the theatre box office
Telephone Rental desk in the foyer of the theatre
on the evening of performance.

WHAT'S ON

Plan a Year in Israel
With your Own Hands!
Free tours for planters to the Hills of
Judaea leave every Monday and Wednes-
day from Jerusalem and every Tuesday
from Tel Aviv. For details and registra-
tion: Hebrew Tourist and Information
Centre, Knyonot Laisrael (Jewish Na-
tional Fund), in Jerusalem - Rehov
King George, corner Rehov Keren
Kayemet, Tel. 3261. In Tel Aviv - 96
Rehov Hayarkon, opp. Dan Hotel, Tel.
2344-92.

ALL WEEK IN JERUSALEM
• Israel Museum:
Sun., Mon., Wed., 10 a.m.-6 p.m.
Tues., Shrine of the Book, 10 a.m.-10
p.m.; Tues., Museum, 4 p.m.-10 p.m.;
Fri., Sat., 10 a.m.-2 p.m.
• Conducted Tours:
HADASSAH TOURS
1. Tour of Hadassah Projects in Je-
rusalem, 8.30 a.m. Strassler Health
Centre, 21 Rehov Strassler, 118-40 or 32
towards transportation and refreshments.

TEL AVIV
THE TEL AVIV MUSEUM, about
Shaul Hamolech, new exhibition, 2000
Pollock paintings and sculptures -
prestonian, representation and Ecole de
Paris - Jaglion Hall, OPHEDI EXHIBI-
TION, Israeli painting and sculpture -
Meyerhoff Hall, Art and Science Hall 3;
Films on "Art" at the Molly Kaufman
lecture hall, 5 p.m. except Fri. and Sat.
Times: Sun., Mon., Wed., Thurs., 10-
1-7; Tues., 10-1, 4-10; Fri., 10 a.m.-2 p.m.
Sat., 4-10 p.m. Free guided tours in
English at 11.30.
• Exhibitions:
Tel Aviv University
Pre-conducted tours in English, of
RAMAT AVIV CAMPUS daily except Sa-
turday. Assembly point at University -
10.30 a.m. Public Relations Dept.,
Transportation - by public buses 25, 28,
70, 80. Free transportation on Mondays
and Wednesdays from hotels: 9.30
a.m. - Tadmor, Shiron, Acedia, Valdir.
10 a.m. - Sheraton, Hilton, Rainat Aviv,
Samuel, Astor Dan, Park, Dalman, Advi-
and Shimon, Bazo. For further infor-
mation, Public Relations Dept.,
Bar-Ilan University; daily for free trans-
portation, please call public relations
Tel. 767461.
Hilton - Tel Aviv: H. Stern's duty-free
jewellery. International guarantee, Gov-
ernment-approved.
ORT ISRAEL: for visits, please contact:
ORT Tel Aviv, Tel. 762291/2; ORT Je-
rusalem, Tel. 23376; ORT Haifa, Tel.
84027; ORT Netanya, Tel. 23222.
National Religious Women's Organiza-

tion: Miriam and Hapool Hamirah
Women in Israel, 160 Ha Tziro, Tel Aviv.
Call Tel Aviv, 441151, 765012; Jerusa-
lem, 2820, 35292.
• Miriam - Pioneer Women's
Centre: tours Sunday through Thurs-
day 9 a.m. Tel Aviv, 118411; Jerusa-
lem, Beit Shimon, Tel. 28111; Jerusa-
gabin, Beit Shimon, Tel. 28111; Jerusa-
Hamolech, Katanon, Tel. 3161; Haifa,
Community Centre, 11 Rehov Zahal,
Rehov Ha'azar, Tel. 62254.
• Miriam Women's Organizations of
America and Canada, 16-18 Rehov Dov
Hov, Tel Aviv, call Tel. 22081, 24210;
Jerusalem, call Tel. 62008, Haifa, 6182;
Bozshela, 3171.
Wings Club, 116 Rehov Hayarkon, Tel.
23293, 8 a.m.-2 p.m. Thurs., 30.
Hadassah Club, 60 Rehov Hayarkon, Tel.
50203.
• Restaurants:
Restaurants At The Top Beit Anker,
31 Siderot Shaul Hamolech, Tel. 23222.
Business Lunches; private rooms. Open
all week, including Saturday for lunch
and supper parking.
Olim are alive and well and living in
Israel. Watch for January 13, 1972. As-
sociation of Americans and Canadians in
Israel, at K.O.A. House, Tel Aviv, at
8 p.m.

HAIFA
• Exhibitions:
Hadassah Club, Youth Aliya office,
229 Rehov Hamolech, Tel. 4361, 6476.
25 Rehov Ha'azar, 24 U.N.C. Arts. One-
man show, Melita Shiffer, and art
gallery collection. Open daily, 10 a.m.-
8 p.m. Fri. - 9 a.m.-1 p.m. Sat. - closed.
• Open daily: 9-1, 4-7, Fri.: 8-1, Sat. 6-8,
until Jan. 5.
Mahant Art Gallery, 90 Sd. Hanasi,
Mount Carmel, Erna Svadron exhibits:
clothing, drawings and enamel plaques.
Open daily: 10.30 a.m., 12.30 p.m., 5-8
p.m.
Golman Art Gallery, 93 Sd. Hanasi,
10-1, 4-7, 8-10, Sat.: 11-1, 6-8.50.
REHOVOT
Weizmann Institute of Science, conducted
tours, Sun. to Thurs. 11 a.m. and 2.30
p.m. Fri., 10.30 a.m. only; starting from
the lobby of the Charles Clore Interna-
tional House.
**SATURDAY
JERUSALEM**
Organ Music by Philip Rogov every Sa-
turday at 11.30 a.m. Y.M.C.A. Auditorium.
Public Welcome.
Molava Malka, 8.30 p.m. at Hechal Shlo-
mo, 68 Rehov King George.
An Evening of Israel Folklore, come
sing and dance along - at 9 a.m., at
the I.C.C.Y. 12a Rehov Emek Refaim.

TEL AVIV
• Exhibitions:
Hadassah Club, Youth Aliya office,
229 Rehov Hamolech, Tel. 4361, 6476.
25 Rehov Ha'azar, 24 U.N.C. Arts. One-
man show, Melita Shiffer, and art
gallery collection. Open daily, 10 a.m.-
8 p.m. Fri. - 9 a.m.-1 p.m. Sat. - closed.
• Open daily: 9-1, 4-7, Fri.: 8-1, Sat. 6-8,
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mo, 68 Rehov King George.
An Evening of Israel Folklore, come
sing and dance along - at 9 a.m., at
the I.C.C.Y. 12a Rehov Emek Refaim.

TEL AVIV
• Exhibitions:
Hadassah Club, Youth Aliya office,
229 Rehov Hamolech, Tel. 4361, 6476.
25 Rehov Ha'azar, 24 U.N.C. Arts. One-
man show, Melita Shiffer, and art
gallery collection. Open daily, 10 a.m.-
8 p.m. Fri. - 9 a.m.-1 p.m. Sat. - closed.
• Open daily: 9-1, 4-7, Fri.: 8-1, Sat. 6-8,
until Jan. 5.
Mahant Art Gallery, 90 Sd. Hanasi,
Mount Carmel, Erna Svadron exhibits:
clothing, drawings and enamel plaques.
Open daily: 10.30 a.m., 12.30 p.m., 5-8
p.m.
Golman Art Gallery, 93 Sd. Hanasi,
10-1, 4-7, 8-10, Sat.: 11-1, 6-8.50.
REHOVOT
Weizmann Institute of Science, conducted
tours, Sun. to Thurs. 11 a.m. and 2.30
p.m. Fri., 10.30 a.m. only; starting from
the lobby of the Charles Clore Interna-
tional House.
**SATURDAY
JERUSALEM**
Organ Music by Philip Rogov every Sa-
turday at 11.30 a.m. Y.M.C.A. Auditorium.
Public Welcome.
Molava Malka, 8.30 p.m. at Hechal Shlo-
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SUNDAY!
**Sheraton Hotel's Famous
Sunday Night Buffet**

Enjoy Sheraton's generously
loaded Buffet tables - eat as much
as you can - and after dinner visit
the Magic Carpet Night Club.
One all inclusive price: IL30.90
(including taxes)
On the programme:
MAXIMINE MAY
Popular international
singing star
The "Quintet"
The Magic Carpet Dance
Band.

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Dairy Cafeteria.
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in advance.
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and Restaurant
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Open
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except Friday
Every day
a "Happy Hour"
"Playboy" says:
the best Martini in the Middle East.
The Israel Bach Society
IMMANUEL CHURCH (T.A.)
Saturday, Jan. 8, 8.30 p.m.
SPECIAL CONCERT
with guest artists from U.S.A.
Judith Katz (Soprano)
Bach: Cant. 212, Messiah: Nativity
Tickets: Unltd.

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Inbal Dance Theatre
**TEL AVIV,
Beit Arlozorof (Ohel)**
Saturday, January 8, 8.30, Premiere
Tuesday, January 11, 8.30 • Thursday, January 20, 8.30
TICKETS AT AGENCIES

THE HEBREW UNIVERSITY OF JERUSALEM
THE FACULTY OF HUMANITIES
REQUESTS
all students who have completed requirements
towards the B.A. degree
and who have not yet been notified that their names are included
in the list of graduates to receive their degrees at the ceremony to be
held on February 8, 1972, to contact the Faculty Secretariat
immediately.

OIL PAINTINGS
The exhibition will close on Sat. night, Jan. 8, 1972

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**G. F. HANDEL
ISRAEL IN EGYPT**
ORATORIO (FIRST PERFORMANCE IN ISRAEL)
Soloists:
Bilhana Goldenthal - Soprano, Anni Breiter - Soprano,
Margit Neuberger - Alto (Austria), John Galagher -
Tenor (England), Bach Chor - Mainz (Germany), The
Festival Choir and Orchestra, Abu Gosh - Kiryat Yearbin
Conductor: Sigi Stadermann
Friday, January 7, 1972, Ayalot Haahshar at 9.
Sunday, January 9, 1972, Jerusalem Y.M.C.A. at 8.30.
Monday, January 10, 1972, Yagur at 9. Wednesday,
January 12, 1972, Tel Aviv, Mann Auditorium at 8.30.
Tickets: Tel Aviv - Union, Kestel; Jerusalem - Cahana, Leor
Ha'arev; Haifa - Garber, Masabi, Nova; Safed - Biton;
Yagur - Tel. 95212; Tiberias - Alhadiv; Kiryat Shmona -
Radio Shomron

**MUSEUM
HAARETZ
TEL-AVIV**
RAMAT AVIV
GLASS MUSEUM *
KADMAN NUMISMATIC MUSEUM **
CERAMIC MUSEUM ***
MUSEUM OF ETHNOGRAPHY AND FOLKLORE ****
MUSEUM OF SCIENCE AND TECHNOLOGY *****
TEL QUASILE EXCAVATIONS
NECHUSTAN PAVILION - TIMNA EXCAVATIONS
LASKY PLANETARIUM
Daily presentation at 11.30 a.m., Tues., also at 7.15 p.m.
Closed on Saturdays and holidays
Y A F O, 10 Rehov Mifratz Shlomo
MUSEUM OF ANTIQUITIES, TEL AVIV-YAFO *****
visiting hours: Sun., Mon., Tues., Thurs.: 10 a.m.-5 p.m.
Wed.: 10 a.m.-3 p.m.
Fri.: 10 a.m.-1 p.m.
TEL AVIV Saturday and holidays:
HISTORICAL MUSEUM, 27 Rehov Binliak
Visiting hours: 9 a.m.-2 p.m.
Wed. 9 a.m.-1 p.m.; 4 p.m.-7 p.m.
Fri. 9 a.m.-1 p.m.
Closed on Saturdays and holidays
ALPHABET MUSEUM, 26 Rehov Binliak
Visiting hours: 9 a.m.-1 p.m.
Closed on Saturday and holidays
Temporary exhibitions:
* Paintings and sculptures in glass - works by Israeli artists,
executed by Lenay Ltd.
** British gold coins
*** Lydia Zabetaki - ceramic sculpture
**** Wax figures and cemeteries in Poland and their destruction
***** Dynamic models
***** Remnants of Samaritan communities around Tel Aviv-Yafo

Haifa Municipal Theatre
THE ASSES
Comedy
"Happy theatrical
fun," Edith Zertal,
"Daisy"
Haifa, Sat., Jan. 8
Sun., Jan. 9
Mon., Jan. 10
Tues., Jan. 11, 8.30
THE DAYS ARE
COMING
"Interesting, exciting
play," B. Ben Ami,
"Marilyn"
Kfar Hov, Sat., Jan. 8
Hod Hasharon, Jan. 10
2 perf. in Tel Aviv
NACHMANI HALL
Wed., Jan. 12, 8.30
Thurs., Jan. 13
Camel Theatre
Perf.
THE ORDER
Haifa, Tues., Jan. 11
Wed., Jan. 12

The Cameri Theatre
YOU CAN'T TAKE
IT WITH YOU
Comedy
Tel Aviv, Jan. 8
Sun., Jan. 10
Mon., Jan. 11
Tues., Jan. 12
THE ORDER
Tel Aviv, Jan. 9
Sun., Jan. 10
Mon., Jan. 11
Tues., Jan. 12
Haifa, Wed., Jan. 12
ARDEA
Haifa, last perf.
"Shavit"
Mon., Jan. 10
Tel Aviv, Jan. 11
Tues., Jan. 12
Wed., Jan. 13
THE ACCOUNT
Tel Aviv "Nahmani"
Thurs., Jan. 11
THE INDIAN
WANTS THE
IRONX
Zvita, Sun., Jan. 9
Mon., Jan. 10
Nahariya, Tues., Jan. 11
Tel Aviv, Small Hall
Thurs., Jan. 13, 8.30

Habimah
GYPSIES OF
JAFFA
Tel Aviv,
Sat., Jan. 8, 8.30
Sun., Jan. 9, 8.30
Mon., Jan. 10, 8.30
Tues., Jan. 11, 8.30
PREMIER
HEROD & MIRIAM
Tel Aviv, Large Hall
Sat., Jan. 15, 8.30
Premiere
ENIAEL SHEFF'S
INDEPENDENT
NIGHT
Tel Aviv, Small Hall
Sat., Jan. 8, 8.30
Sun., Jan. 9, 8.30
Mon., Jan. 10, 8.30
RELATIVELY
SPEAKING
Umanut Leam
Yerusham,
Mon., Jan. 10
Nahariya, Tues., Jan. 11
Tel Aviv, Small Hall
Thurs., Jan. 13, 8.30

**the israel museum, jerusalem
THIS WEEK AT THE MUSEUM**

Tuesday, 11.1.72
6 and 8.30 p.m.
Art Film Club "The Uprooted" ("Los
Desarrraigados", Mexico, 1958)
Based on a play by Humberto Robles
about the problems of a Mexican fam-
ily's integration into the life of the
American city. Directed by Gilberto
Gaston. With Jose Elias Moreno, Augus-
tia de Anda, Sonia Furio. Hebrew and
English translations.
Short film: Remedios Varo, the Spanish
surrealist painter.
Tuesday, 11.1.72
6.50 p.m.
Tuesday, 11.1.72
7.30 p.m.
Exhibitions
Käthe Kollwitz: Drawings, Prints & Sculptures (Spertus Hall)
Tuvia Beer: Etchings (Cohen Hall)
Ashanti Goldweights (Goldman-Schwartz Hall)
Schweig the Photographer (Library Gallery)
Athens - Its Golden Age
Special Exhibit
Two wine bottles with Hebrew inscription,
Syria (?), 19th century (?)
Special Exhibit (Rockefeller)
Silver treasure of the 8th century B.C.E.
Graphic study room - closed until 14.1.72

**Our 18th big international
STAMP - AUCTION**
is to be held Jan. 18 & 19, 1972.
Free catalogues & advice (for
entries to the Spring-Auction) to
SERIOUS enquirers.
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LUXURY APARTMENTS IN NETANYA

THE ISRAEL PHILHARMONIC ORCHESTRA
'MUSICA VIVA'
CONCERT NO. 2
Saturday, January 22, 1972, 9.00 p.m.
TEL AVIV, Fredric R. Mann Auditorium
LUKAS FOSS, Conductor
MENACHEM BREUER, Violin
Programme:
SALOMONE ROSSI, Renaissance Synagogue Music
BEN-ZION ORGAD, Ballad for Orchestra
PENDERECKI, Capriccio for Violin and Orchestra
FOSS, Baroque Variations
Tickets available at IPO Offices, Mann Auditorium entrance
from Dizengoff Street, daily 10-1, 4-6, Friday 10-1.
Reduction to subscribers with Voucher 105.

The POSTER



Peter Cushing, who has sent many innocent victims to their hideous fates in horror films, gets a taste of it himself in *THE HOUSE THAT DRIP-PELLED BLOOD*, opening tomorrow at the Cinemas, Tel Aviv. In one terrifying scene, his severed head is served on a tray, a bizarre touch of hospitality in a strange war museum. Co-starring with him are such other favorites as Christopher Lee and Ingrid Pitt.

Tel Aviv Cinemas

Commencing Saturday, January 5, at 7:00 p.m. & 9:00 p.m.
Weekdays at 4:30 p.m. - 7:15 p.m. - 9:30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820
CHARLES BRONSON
ANTHONY PERKINS
JILL IRELAND
SOMEONE BEHIND THE DOOR
4.30 - 7.15 - 9.30

ARMON DAVID Tel. 220954
8th week
BOULEVARD DU RHUM
BRIGITTE HARDOT
LINO VENTURA
Eustace
4.30 - 7.15 - 9.30

BEN YERUDA Tel. 228409
2nd week
BURT LANCASTER
SUZANNE CLARK
"VALDEZ IS COMING"
United Artists Film

CHEN Tel. 22807
4th week
CHAIM TOPOI
FIDDLER ON THE ROOF
6.15, 8.45

GORDON Tel. 244378
ISRAELI PREMIERE
4.30 - 7.30 - 9.30
THE HOUSE UNDER THE TREES
FAVE DUNAWAY
FRANK LANGOLA

HOD Tel. 228226
7th week
Menahem Golan's comedy
KATZ AND CARASSO
YERUDA BARKAN
GAD YAGIL
SHMUEL RODENSKY
JOSEPH SHILOAH
4.30, 7.15, 9.30

MAXIM Tel. 227457
2nd week
The new Swedish Film
MORIANA
4.30 - 7.15 - 9.30

MOGRAB Tel. 58381
2nd week
2 shows only: 6.25 - 8.15
CLINT EASTWOOD
ELI WALLACH
LEH VAN CLEEF
"THE GOOD, THE BAD AND THE UGLY"
Technicolor Technicolor
United Artists

Jerusalem Cinemas

Commencing Saturday, January 5, at 7:00 p.m. & 9:00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

ARNON Tel. 2242820
JANE POWELL
HOWARD KEEL
in
Seven Brides for Seven Brothers
Colour

CHEN Tel. 222855
From Friday at 3 p.m.
Mourir d'Amour
ANNIE GIRARDOT
BRUNO PRADAL

EDEN Tel. 223829
7th week
GAD YAGIL
SHMUEL RODENSKY
JOSEPH SHILOAH
4.30, 7.15, 9.30

MAXIM Tel. 227457
2nd week
The new Swedish Film
MORIANA
4.30 - 7.15 - 9.30

MOGRAB Tel. 58381
2nd week
2 shows only: 6.25 - 8.15
CLINT EASTWOOD
ELI WALLACH
LEH VAN CLEEF
"THE GOOD, THE BAD AND THE UGLY"
Technicolor Technicolor
United Artists

ORION Tel. 22914
2nd week
MICHAEL BENYAMIN
JOANNA SHIMRON
ELIZABETH ASHLEY
The Marriage of a Young Stockbroker
For Adults Only - Colour

ORNA Tel. 24788
BARBARA HERSHEY
MICHAEL SARRAZIN
The Pursuit of Happiness
Colour

RON Tel. 224704
Saturdays at 6 p.m.
Week-days at 4.00 & 8.00 p.m.
4th week
HAIM TOPOI
in
FIDDLER ON THE ROOF

SEMADAR Tel. 227453
2nd week
Perf. at 6.45 & 9.15 p.m.
Women in Love

Haifa Cinemas

Commencing Saturday, January 5, at 7:00 p.m. & 9:00 p.m.
Daily at 6.45 and 9.00 p.m.

AMPHITHEATRE Tel. 64018
2nd week
MICHAEL CAINE
in the great tradition of the gangster films in
GET CARTER
In colour - For adults only

ARMON Tel. 72076
GEORGE RAFFARD
RAF VALLON
"Cannon for Cordoba"
Panavision Colour
Perf. Sat. 8.30 and 9.00
Weekdays, 4.00, 6.45, 9.00

ORON Tel. 528989
Haifa Premiere
MICHAEL RENNIE
RICHARD YODD
JOHN COLLINS
"An Amazing Nightmare of Deception"
"Subterfuge"

ORLY Tel. 81868
Haifa Premiere
PHILIPPE NOIRET
MARTE KELLER
PHILIPPE DE BROCA
in a delightful comedy
"Les Caprices de Marie"
Nightly 6.45, 9.00
In Colour

PEER Tel. 62292
4th week
The film that took the world by storm
HAIM TOPOI,
OSCAR NOMINÉE
in
FIDDLER ON THE ROOF
No comp. tickets
Owing to length of film
Perf. Sat. 5.15, 8.45
Week, 5.00, 8.30
Please be punctual

RON Tel. 69069
BOD TAYLOR
THEODORE BIKEL
"Darker than Amber"
In Colour
For adults above 18 only

SHAVIT Tel. 83945
DIRK BOGARDE
"Death in Venice"

Theatre

UNDER MILKWOOD (Dimit Halkibutis) - Dylan Thomas' nostalgic, bitter-sweet, sentimental, humorous portrait in words of a Welsh village comes through the director's attempts to visualize what needs no visualization. The kibbutz performers are talented and enjoy what they are doing. Jerusalem, Sat.

YOU CAN'T TAKE IT WITH YOU (Camer) - Classic George S. Kaufman, Moss Hart vintage Broadway comedy by those past masters of the genre about a wealthy American family. Directed by My Kaln with almost everybody in it. (Not yet reviewed) TEL AVIV (Camer) Sat.

VORTUNE IN MEN'S EYES (Camer) - A powerful play about how life in jail reflects on the social system outside. For those who are not afraid to see the somber side of life portrayed on the stage. TEL AVIV (Nachman) Tues.

THE HINDU WANTS THE BRONX and **LENE** (Camer) - Two plays by Larry Greenwald about violence and sex generate a great deal of excitement while being funny at the same time. An excellent production under the direction of Edna Shavit with an excellent cast. (See review) TEL AVIV (Nachman) Tues. Thurs.

THE GYPSIES OF JAFFA (Habib) - Nissim Aloni's latest has moments of great visual beauty in his familiar style of a master showman as well as fascinating characters, but the play does not add up. A violin-and-saxophone player named Haim Hydes, and veteran actor Raf Vallon star in the show. TEL AVIV Sat., Sun., Mon., Tues.

MEDEA (Camer) - Tour de force by Hanna Narron, HAIFA (Shavit) Mon. Tues. (Camer) Thurs., Wed., Thurs.

RELATIVELY SPEAKING (Habib) - A silly comedy by Britain's Alan Ayckbourn, directed by his countryman, Tony Jones. The direction and acting are not up to the standard of the play. TEL AVIV Sat., Sun., Mon., Tues.

MR. ISRAELI SHEFF'S INDEPEN- DENCE (Camer) - A play about parents waiting for their son to come home. TEL AVIV Sat., Sun., Mon., Tues., Wed.

THE ANDERSONVILLE TRIAL (Camer) - The story of the prison camp in the American Civil War, where 14,000 died of malnutrition, reminds us that man's inhumanity to man is not the history of mankind, and raises the problem of a soldier's responsibility in carrying out orders contrary to moral principles. TEL AVIV (Nachman) Wed., Thurs. 8.30

THE DAYS TO COME (Haifa Experiment) - A deeply felt, beautifully performed play about the old and the young, directed by Nela Oshlan, with an excellent cast. EIN VERED (Beit Yehuda) Sat. 8.30. HOD HANAHARON (Beit Hapohlim) Mon. 8.30. GIVAT HA-VIVA Tues. 0.00. TEL AVIV (Nachman) Wed. 9.00.

ASSEH (Haifa M.T.) - Plinius' 20-century-old play thoroughly redone to serve as pretext for a great deal of inspired foolishness on the stage. Much of it is delivered in English, which is not appreciated by Haifa city fathers who want to keep their city clean. (See review) TEL AVIV (Nachman) Wed. Mon. 8.15. TEL AVIV (Nachman) Wed., Thurs. 8.30.

MR. BLICK - A group of children escape from their parents and are sent to a death camp accompanied by a guard, a bizarre character who tells them stories and plays games with them. The children try to escape to death. (See review) HAIFA (Beit Rothchild) Fri. TEL AVIV (Hatsrat Hamoroh) (Beit Yehuda) Sat. 8.30. GIVAT HA-VIVA (Hatsrat Hail) Wed. ASHKE- LON (Rashe) Thurs.

THE SIGN OF PHOENIX (Gadik) - A musical about fishermen in Tiberias and their home-and-love problems (not yet reviewed). KIRYAT YAM (Hatsrat) Fri. JERUSALEM (Beit Yehuda) Sat. 8.30. TEL AVIV (Beit Yehuda) Sat. 8.30. AYELET HASHAHAR (Yad Lashoham) Tues. KIRYAT GAT Wed.

MY MOTHER THE GENERAL (The Young Theatre) - The current Israeli hit, mostly current belly-laugh. GIVATATYAM (Hatsrat) Fri. 8.00. HAIFA (Hatsrat) Sat. 8.30. KIRYAT YAM (Hatsrat) Sat. 8.30. LOD (Only) Tues. 8.30. JERUSALEM (Mithel) Tues. 8.30. GADSA (Beit Rashe) Thurs. 8.30.

Eating out

NATIONAL PALACE - East Jerusalem hotel that has public restaurant downstairs at side entrance which serves Best of the operators in the house (I.L.I.). The tobina salad is tasteless. We ordered a mousakhan (half a chicken roasted in a pit on a bed of baked onions and pine nuts) and plate of lamb chops with buttered saffron rice (LLT) and LLT respectively and both came to the table half cold and had to be sent back. The chops were quite tasty but the chicken was dried out. The above, together with a beer and a cologne came to IL21, with tax. The tip is extra. The service is pleasant, the ambience that of a YPOA dining room. (M.R.)

Forums and Talks

"RELATIVELY SPEAKING" - comedy by Alan Ayckbourn, at the English Play-reading circles (Mendon Halel, 8 Alhambra Street Jerusalem) Sat. 8.30 p.m.

THE MAIN ISSUES OF THE FORTH- COMING ZIONIST CONGRESS - dis- cussed by Prof. Ezra Szykandier, Direc- tor of Hebrew Union College, Jerusa- lem at the meeting of the Association of Canadian Jews (Mendon Halel, 8 Alhambra Street Jerusalem) Monday at 4 p.m.

Opera

The Israel National Opera presents: **"Carmen"** with Bobette Darrat; **"Mozart"** with Beppolli Arofa; **"Gala"** (Sat- urday-Thursday); **"Double Bill: Cavalleria Rusticana"**; **"Pagliacci"**; **"Alexander Nevsky"** (Monday); **"Donizetti: L'elisir d'amore"**; **"Franklin Chasht con- ducting (Tuesday);** Gala Evening (Jeru- salem - Wednesday).



Marty Feldman and Shelley Berman with Julie Ego (left) and Erika Berman (right) in a scene from *EVERY HOME SHOULD HAVE ONE*, an advertising man's nightmare, now at the Tocholet Cinema, Tel Aviv.

At the Cinema

Jerusalem

KATZ AND CARASSO - Menahem Golan's new comedy, better said farce, about a man who is a victim of his own greed and selfishness and the older generation and their offspring. An excellent film. The direction is brisk and competent, the humor is of the obvious type, addressing itself to the wide public, and the cast puts a lot of energy into the performance. With Shmuel Rodensky, Joseph Shiloah, Yehuda Barkan, Gad Yagil, Yehuda Ezeron, Yehuda Ezeron and Eilat Levi.

THE THIRD MAN - Belongs to one of the big hits of 30 years ago which was written by Graham Greene, directed by Carol Reed and features the young Orson Welles, Joseph Cotton, Trevor Howard and Alida Valli. A suspense story set in post-war Vienna where racketeering and black-marketing are rampant. An Ameri- can writer who goes over to visit an old friend finds himself caught up in some very shady happenings, although the most important scenes have since been re-edited to make the picture still more gripping and holds attention.

THE MARRIAGE OF A YOUNG STOCKBROKER - Pleasant comedy with Richard Benjamin giving a good performance as a young stockbroker who gets bored with his marriage and leads to trouble with his wife (Elizabeth Ashley), Joanna Shimron plays the wife's sister, a charming girl who is only too happy to interfere in the couple's affairs. Directed by Lawrence Turkin who produced *"The Graduate"*.

FIDDLER ON THE ROOF - Like the provincial curate's egg, good in parts, the music is fine and so is the dancing, but the rest falls at least, there is a great feeling of energy and flow of movement. But the story of Tevye, father of five daughters and husband of

Tel Aviv

MEDIUM COOL - Story of a news- cameraman called John (Robert Forster) whose work has so conditioned him to the violent and sensational that a dis- tressed human being represents nothing more than a subject for his camera. He attains compassion through his love for a woman (Verna Bloom) who meets in the Chicago ghetto. There are some revealing encounters notably with a black taxi driver who goes to the police with a woman whose natural precociousness, due to an abnormal upbringing, plays down the meanness of such parts. Highlight of the film is the leader of the trio, a de- generate of astute humor, has to suffer all his own little jokes before being hospitalized.

DEOAMORON - Pier Paolo Pasolini, noted Italian writer-director, has taken an old Boccaccio's stories and turned them into a film that has really nothing to recommend it. These tales of sexual depravity and deception have been treated in a heavy-handed manner that rubs them in as if speaking. Pasolini himself makes an unfortunate appearance as Giotto.

THE GRIBSON GANG - Based on James M. Cain's novel, this is the director's first film. It is a story of a gangster who is a great feeling of energy and flow of movement. But the story of Tevye, father of five daughters and husband of

Haifa

GET CARTER - Michael Caine as a tough guy avenging his brother in one of the most popular films shown in Britain in 1971. Seeds of spectacular kill- ings and funny sex scenes, very well photographed and brilliantly cut. Set among Britain's less affluent society, each type in it is a gem. Despite the so-called setting, it's in good clean colour and greatly entertaining.

SHOOT OUT - Very average West- ern in which Gregory Peck figures as a former bank robber seeking revenge on a partner in crime who turned on him. Peck does himself saddled with a small girl whose natural precociousness, due to an abnormal upbringing, plays down the meanness of such parts. Highlight of the film is the leader of the trio, a de- generate of astute humor, has to suffer all his own little jokes before being hospitalized.

On the road

ISRAELI CHAMBER ENSEMBLE presents Italian Renaissance in Music, Words and Movement, produced by Samy Mofsin. Musical Direction: Daniel Shalit; with Oded Shemer, baritone; Scicchino, soprano; Gidon Spector, alto; Zviya Ornat; Alit; Shosh Zaidov; Tenor: Yehuda Ezeron; Bass: Freddy Perer; conductor: Eyalon Hertzog. Yehuda Ezeron; Alit; Shosh Zaidov; Tenor: Yehuda Ezeron; Bass: Freddy Perer; conductor: Eyalon Hertzog. Yehuda Ezeron; Alit; Shosh Zaidov; Tenor: Yehuda Ezeron; Bass: Freddy Perer; conductor: Eyalon Hertzog.

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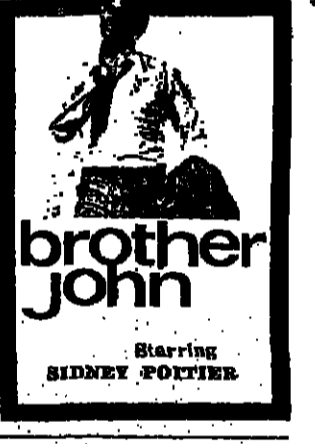


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